

On the following Work;

AND

*It's Author.*

**A** Verse may find him who a Sermon flies,  
Saith *Herbert* well. Great Truth to dress in Meeters,  
Becomes a Preachers; who mens Souls do prize,  
That Truth in Sugar roll'd may tast the sweeter.  
No Cost too great, no Care too curious is  
To set forth Truth, and win mens Souls to bliss.

In Costly Verse, and most laborious Rymes,  
Are dith't up here Truths worthy most regard:  
No Toyes, nor Fables (Poets wonted Crimes)  
Here be; but things of worth with Wit prepar'd.  
Reader, fall too; and, if thy tast be good,  
Thou'lt praise the Cook, and say, 'Tis choicest Food.

*David's* affliction bred us many a *Psalm*.  
From Caves, from mouth of Graves that Singer sweet  
Ofte run'd his Soul-felt Notes: For, not in's Calm,  
But Storms, to write most *Psalms* God made him meet;  
Affliction turn'd this Pen to Poetry,  
Whose serious streins do here before thee ly:

This Man with many griefs afflicted sore,  
Shut up from speaking much in sickly Cave:  
Thence painful leisure hath to write the more,  
And sends thee Counsels from the mouth o'th' Grave.  
On foot i'th other World long time hath been;  
Read, and thou'lt say, His heart is all therein,

Oh, happy Cave, that's to mount *Neha* turn'd!  
Oh, happy Pris'ner that's at liberty  
To walk through th'other World! the Bonds are burn'd  
(But nothing else) in Furnace fiery.  
Such Fire unfetter Saints, and set more free  
Their unscorch'd Souls for *Chr'st's* sweet companie.

Chap.

## *On the Work and its Author.*

Cheer on, sweet Soul, although in briny tears  
Scept is thy seed, though dying every day;  
Thy Sheaves shall joyfull be, when Christ appears  
To change our death and pain to life for ay.  
The weepers now, shall laugh; the jovial laughter,  
Of vain ones here, shall turn to tears hereafter.

Judge right, and his restraint is our Reproof:  
The Sins of Hearers, Preachers Lips do close,  
And make that Tongue to cleave unto its roof,  
Which else would check and cheer full freely those  
That need. But from this Eater comes some Meat,  
And sweetness good from this affliction great.

In these wast Woods a Christian Poet Sings  
(Where whilome Heathen wild were only found)  
Of things to come, the last and greatest Things,  
Which in our Ears aloud should ever sound.  
Of Judgement dread, Hell, Heaven, Eternity;  
Reader, think oft, and help thy thoughts hereby.

*J. Mitchel.*

---

**A PRAYER**



A PRAYER  
Unto CHRIST the JUDGE  
OF THE  
WORLD:

O Dearest dread. most glorious King,  
I'll of thy justest Judgement sing:  
Do thou my head and heart inspire,  
To Sing aright, as I desire.  
Thee, thee alone I'll invoke,  
For I do much abominate  
To call the Muses to mine aid:  
Which is th' Unchristian use, and trade  
Of some that Christians would be thought,  
And yet they worship worse then ought.  
Oh! what a deal of Blasphemy,  
And Heathenish Impiety,  
In Christian Poets may be found,  
Where Heathen gods with praise are Crown'd,  
They make Jehovah to stand by,  
Till Juno, Venus, Mercury,  
With frowning Mars, and thundering Jove,  
Rule Earth below, and Heaven above.  
But I have learnt to pray to none,  
Save only God in Christ alone.

A Prayer unto Christ, &c.  
Nor will I stand, no nor in jest,  
That which I know God doth detest.  
I reckon it a damning evil  
To give God's praises to the Devil,  
Thou, Christ, art he to whom I pray  
Thy Glory fain I would display.  
Oh! guide me by thy sacred Spirit  
So to indite, and so to write,  
That I thine holy Name may praise,  
And teach the sons of men thy wayes.

THE

# THE DAY OF DOOM

( 1 )

**S** Till was the night, Serene, and Bright,  
when all Men sleeping lay;  
Calm was the season, and carnal reason,  
thought so 't would last for ay.  
Soul, take thine ease, let sorrow cease,  
much good thou hast in store:  
This was their Song, their Cups among,  
the Evening before.

*The Security of the  
World be-  
fore Christ's  
coming is  
Judgment.  
Luk. 21.  
32.*

[ 2 ]

Wallowing in all kind of sin,  
vile wretches lay secure:  
The best of Men had scarcely then  
their Lamps kept in good fire,  
Virgins unwise, who through disguise  
amongst the best were number'd,  
Had clos'd their eyes; yea, and the wise  
through sloth and frailty slumber'd.

Like



# THE DAY

[ 3 ]

Mat. 24.  
27, 28.

Like as of Gold, when Men grow bold  
God's threatnings to contemn,  
Who stoppt their Ear, and would not hear,  
when Mercy warned them :  
But took their course, without remorse,  
till God began to powre  
Destruction the VWorld upon,  
in a tempestuous showre.

[ 4 ]

1. Thess. 5.  
2.

They put away the evil day,  
And drown'd their care and fears,  
Till drown'd were they, and swept away  
by vengeance unawares :  
So at the last, whilst Men sleep fast  
in their security,  
Surpriz'd they are in such a snare  
as cometh suddenly.

[ 5 ]

The Suddenness,  
Majesty  
and Terror  
of Christ's  
appearing,  
Mat. 25. 6,  
2 Pet 3. 10,

For at midnight brake forth a Light,  
which turn'd the night to day,  
And speedily an hideous cry  
did all the VWorld dismay.  
Sinners awake, their hearts do ache,  
trembling their loynes surprizeth;  
Amaz'd with fear, by what they hear,  
each one of them ariseth.

They

They rush from Beds with giddy heads,  
and to their windows run,  
Viewing this light, which shines more bright  
then doth the Noon-day Sun.

Straightway appears [ they see't with tears ] Matt. 24  
29, 30.  
the Son of God most dread;

V Who with his Train comes on again  
to Judge both Quick and Dead.

( 7 )

Before his face the Heav'ns gave place,  
and Skies are rent asunder.

V With mighty voice, and hideous noise,  
more terrible than Thunder.

His brightness damps heav'ns glorious lamps,  
and makes them hide their heads,

As if afraid, and quite dismay'd,  
they quite their wonted heads.

( 8 )

Ye sons of men that durst contempt  
the Threathing of Gods VVord.

How cheer you now? your hearts, I row,  
are thrill'd as with a sword.

Now Atheist blind, whose brutish mind  
a God could never see,

Dost thou perceiv, dost thou believe  
that Christ thy Judge shall be?

Stout

# THE DAY

( 9 )

Stout Courages [whose hardiness  
could Death and Hell out-face]  
Are you as bold now you beheld  
your Judge draw near apace?  
They cry, No, no: Alas! and wo!  
our Courage all is gone:  
Our hardiness [fool hardiness]  
hath us undone, undone.

[ 10 ]

No heart so bold, but now grows cold  
and almost dead with fear:  
No eye so dry, but now can cry.  
and pour out many a tear.  
Rev. 6. Earth's Potentates & powerful States,  
16. Captains and Men of Might  
Are quite abasht, their courage dasht  
at this most dreadful fight.

[ 11 ]

Mean men lament, great men do rent  
their Robes, and tear their hair:  
They do not spare their flesh to tear  
through horrible despair.  
Matt. 24, All Kindreds wail: all hearts do fail:  
20. horror the World do fill  
With weeping eyes, & loud outcries,  
yet knows not how to kill.

Some



# **P. D. O. O. M.**

[ 12 ]

Some hide themselves in Caves and Delves, Rev. 6. 15.  
in places under ground: 16.  
Some rashly leap into the Deep,  
to 'scape by being drown'd:  
Some to the Rocks [ O senseless blocks! ]  
and woody Mountains run,  
That there they might this fearful sight,  
and dreaded Presence shun.

[ 13 ]

In vain do they to Mountains say,  
Fall on us, and us hide  
From Judges ire, more hot than fire,  
for who may it abide?  
No hiding-place can from his Face,  
sinners at all conceal;  
Whose flaming Eye hid things espy,  
and darkest things reveal.

[ 14 ]

The Judge draws nigh, exalted high  
upon a lofty Throne,  
Amidst the throng of Angels strong,  
lo, Israel's Holy One!  
The excellence of whose presence  
and awful Majesty,  
Amazeth Nature, and every Creature,  
doth more than terrify.

# THE DAY

[ 15 ]

**Rev. 6.14.** The Mountains smook, the Hills are shooke,  
the Earth is rent and torn,  
As if she should be clean dissolv'd,  
or from her Centre born,  
The Sea doth roar, forsakes the shore  
and shrinks away for fear:  
The wild Beasts flee into the Sea,  
so soon as he draws near.

[ 16 ]

**Rev.** Whose Glory bright, whose wondrous might,  
whose Power Imperial,  
So far surpasses whatever was  
in Realms Terrestrial;  
That tongues of men [not Angels pen]  
cannot the same express,  
And therefore I must pass it by,  
lest speaking should transgress.

[ 17 ]

**1 Thess. 4. 16.** Before his Throne a Trump is blown,  
Proclaiming th' Day of Doom:  
Forthwith he cries, *Ye Dead arise,*  
*and unto Judgement come.*  
No sooner said, but 'tis obey'd;  
Sepulchers op'ned are:  
Dead bodies all rise at his call,  
and mighty power declare:

**John 5. 28, 29.**

Both

# O F D O O M;

[ 18 ]

Both Sea and Land, at his Command:  
their dead at once surrender :  
The Fire and Aire constrained are  
also their dead to tender.  
The mighty word of this great Lord  
links Both together  
Both of the unjust,  
to pass away ever.

[ 19 ]

The same translates, from Mortal States  
to Immortallity,  
All that survive, and be alive,  
i'th' twinkling of an eye :  
That so they may abide for ay  
to endless weal or woe ;  
Both the Renate and Reprobate  
are made to dy no more.

*The living  
Changed.*

Luk. 20.  
36.  
1 Cor. 15.  
52.

[ 20 ]

His winged Hosts flie through all Coasts,  
together gathering  
Both good and bad, both quick and dead,  
and all to Judgement bring.  
Out of their holes those creeping Moles,  
that hid themselves for fear,  
force they take, and quickly make  
before the Judge appear:

*All brought  
to Judge-  
ment.*

Mat. 24.  
32.

Both

B a

Thus



# T H E D A Y .

[ 21 ]

*2 Cor. 5.  
10.* Thus every one before the Throne  
of Christ the Judge is brought,  
Both righteous and impious  
that good or ill had wrought;

*The Sheep  
separated.  
from the  
Goats.  
Mat. 25.  
32.* A separation, and diff'ring station  
by Christ appointed is  
[ To sinners sad ] 'twixt  
'twixt Heirs of woe and

[ 22 ]

*Who are  
Christ's  
Sheep.* At Christ's right hand the Sheep do stand,  
his Holy Martyrs who,  
For his dear Name suffering shame,  
calamity and woe.

*Mat. 5.  
10, 11.* Like Champions stood, and with their Blood  
their testimony sealed ;  
Whose innocence, without offence,  
to Christ their Judge appealed.

[ 23 ]

*Job 23. 5.  
6, 7.* Next unto whom there find a room  
all Christ's afflicted ones,  
Who being chastised, neither despised  
nor sank amidst their groans :  
Who by the Rod were turn'd to God,  
and loved him the more,  
Not murmuring nor quarrelling  
when they are chast'ned sore.

[ 24 ]

Moreover, such as loved much,  
that had not such a tryal,  
As might constrain to so great pain,  
and such deep self-denyal:  
Yet ready were the Cross to bear,  
when Christ them call'd thereto,  
And did rejoyce to hear his voice,  
they're counted *Sheep* also.

LuK 7.  
41.

[ 25 ]

Christ's Flock of Lambs there also stands,  
whose Faith was weak, yet true;  
All sound Believers [ Gospel-receives ]  
whose Grace was smal, but grew:  
And them among an Infant throng  
of Babes, for whom Christ dy'd;  
Whom for his own, by wayes unknown  
to men, he sanctify'd.

John 21.  
15.

Mat. 19.  
14.

John. 3.  
3.

[ 26 ]

All stand before their Saviour  
in long white Robes yclad,  
Their countenance full of pleasance,  
appearing wondrous glad.  
O glorious sight! Behold how bright  
dust-heaps are made to shine,  
Conformed so their Lord unto,  
whose Glory is Divine.

Rev. 6.  
1.

Phil. 3.  
21.

# T H E D A Y

[ 27 ]

*The Goats  
describ'd,  
or the seve-  
ral sorts of  
Reprobates  
on the left  
hand,  
Mat. 24.  
51.*

At Christ's left hand the Goats do stand,  
all whining hypocrites,  
Who for self-ends did seem Christ's friends,  
but fust' red guileful sprites :  
Who Sheep resembled, but they dissembled  
(their hearts were not sincere)  
Who once did throng Christ's Lambs among,  
but now must not come near.

[ 28 ]

*Zak. 11:  
24, 26.  
Heb. 6. 4,  
5, 6.*

Apostata's, and Run-away's,  
such as have Christ forsaken,  
Of whom the Devil, with seven more evil,  
hath fresh possession taken :  
Sinners in grain, reserv'd to pain  
and torments most severe.

*Heb. 10.  
29.*

Because 'gainst light they sinn'd with spight,  
are also placed there.

[ 29 ]

There also stand a num'rous band,  
that no Profession made  
Of Godliness, nor to redress  
their ways at all essay'd :  
Who better knew, but [sinful Crew]  
Gospel and Law despised ;  
Who all Christ's knocks withstood like black  
and would not be advised.

*Job. 11.  
37.  
Prov. 1.  
24, 26.  
Job. 3, 19.*

Moreover



# **F D O O M.**

( 30 )

Moreover, there with them appear  
a number, numberless  
Of great and small, vile wretches all,  
that did Gods Law transgress :  
Idolaters, false worshippers,  
Prophaners of Gods Name,  
Who not at all thereon did call,  
or took in vain the same.

Gal. 3. 1  
1 Cor. 6.

Rev. 22

[ 31 ]

Blasphemers lewd, and Swearers shrewd,  
Scoffers at Purity,  
That hated God, contemn'd his Rod,  
and lov'd Security.  
Sabbath-polluters, Saint-persecuters,  
Presumptuous men, and Proud,  
Who never lov'd those that reprov'd;  
all stand amongst this Crowd.

Exod. 7, 8, 9.

2 The. 6, 8, 9

( 32 )

Adulterers and Whoremongers  
were there, with all Unchast :  
There Covetous, and Ravenous,  
that Riches got too fast :  
Who us'd vile wayes themselves to raise  
t' Estates and worldly wealth,  
Oppression by, or Knavery,  
by force, or Fraud, or Stealth:

Heb. 4.

1 Cor. 10.

B 4

More,

Moreover, these together were  
Children flagitious,

2ac. 5. 3, 4 And Parents who did them undo  
by Nature vicious.

Gal. 5: 9. 10, 21. False-witness-bearers, and self-swearers,  
Murd'ers, and Men of blood,  
Witches, Inchanters, and Ale-house-haunters,  
beyond account there stood

1oz. 8. 13 Their place there find all Heathen blind,  
that Nature's light abused,  
Although they had no rydings glad  
of Gospel-grace refused.

There stands all Nations and Generations  
of Adam's Progeny, (esteem'd not  
Whom Christ redeem'd not, who Christ  
through Infidelity:

2. 4. 13 Who no Peace-maker, no Undertaker,  
to throwd them from God's ire  
Ever obtained; and must be pained  
with everlasting fire.

These num'rous bands, wringing their hands,  
and weeping, all stand there,  
Filled with anguish, whose hearts do languish,  
through self-tormenting fear.

# OF DOOM.

[ 36 ]

Fast by them stand at Christ's left hand  
the Lion fierce and fell,

The Dragon bold, that Serpent old,  
that hurried Souls to Hell.

There also stand, under command,  
Legions of Sprights unclean

And hellish Fiends, that are no friends  
to God, no, unto Men.

1 Cor. 6.  
2.

[ 37 ]

With dismall chains and strongest reins,  
like Prisoners of Hell,

They're held in place before Christ's face,  
till He their Doom shall tell.

These void of tears, but fill'd with fears,  
and dreadful expectation

Of endless pains, and scalding flames,  
stand waiting for Damnation.

Jude 6.

[ 38 ]

All silent keep, both Goats and Sheep  
before the Judge's Throne:

With mild aspect to his Elect  
then spake the Holy One;

My Sheep draw near, your Sentence hear,  
which is to you no dread,

Who clearly now discern, and know  
your sins are pardoned.

The Saints  
cleared and  
justified

TW13



# THE DAY

[ 39 ]

2 Cor. 5.  
10.

Eccles. 3.

27.

Joh. 7. 18.

'Twas meet that ye should judged be,  
that so the world may spy

No cause of grudge, when as I Judge  
and deal impartially.

Know therefore all, both great and small,  
the ground and reason, why

These Men do stand at my right hand,  
and look so chearfully.

[ 40 ]

John 17.

Eph. 1. 4.

These Men be those my Father chose  
before the worlds foundation,

And to me gave, that I should save  
from Death and Condemnation:

For whose dear sake I flesh did take,  
was of a Woman born.

And did inure my self t'indure,  
unjust reproach and scorn.

[ 41 ]

For them it was that I did pass  
through sorrows many one:

That I drank up that bitter Cup,  
which made me sigh and groan:

The Cross his pain I did sustain;  
yea more, my Fathers ire

Rev. 1. 5:

I under-went, my Blood I spent  
to save them from Hell fire.

Thus

# OF DOOM.

[ 42 ]

Thus I esteem'd, thus I redeem'd  
all these from every Nation,  
That they may be (as now you see)  
a chosen generation.  
What if ere-while they were as vile,  
and bad as any be,  
And yet from all their guilt and thrall  
at once I set them free.?

Eph. 2. 13.  
1.

[ 43 ]

My grace to one is wrong to none:  
none can Election claim.  
Amongst all those their souls that lose,  
none can Rejection blame.  
He that may chuse, or else refuse,  
all men to save or spill,  
May this Man chuse, and that refuse,  
redeeming whom he will.

Mat. 20.  
13, 15.  
Rom. 9.  
30, 31.

[ 44 ]

But as for those whom I have chose  
Salvations heirs to be,  
I under-went their punishment,  
and therefore set them free  
I bore their grief, and their relief  
by suffering procur'd,  
That they of bliss and happiness  
might firmly be assur'd.

Isa. 53.  
5, 11.

And

# THE DAY

[ 45 ]

And this my grace they did imbrace,  
 believing on my Name;  
 Which Faith was true, the fruits do shew  
 proceeding from the same:  
 Their Penitence, their Patience,  
 their Love and Self-denial  
 In suffering losses and bearing Crosses,  
 when put upon the trial:

[ 46 ]

Their sin-forsaking, their Cheerful taking  
 my yoke, their Charity  
 Unto the Saints in all their wants,  
 and in them unto me.  
 These things do clear, and make appear  
 their Faith to be unfaigned:  
 And that a part in my desert  
 and purchase they have gained.

[ 47 ]

Their debts are paid, their peace is made,  
 their sins remitted are;  
 Therefore at once I do pronounce,  
 and openly declare,  
 That Heav'n is theirs, that they be Heirs  
 of Life and of Salvation;  
 Nor ever shall they come at all  
 to Death or to Damnation.

Come,



Come, Blessed Ones, and sit on Thrones,  
Judging the World with me :

Come, and possess your happiness,  
and bought felicitie.

Henceforth no fears, no care, no tears,  
no sin shall you annoy,

Not any thing that grief doth bring :  
Eternal Rest enjoy.

Luk. 22.  
29, 30.

Mat. 19.  
28.

You bore the Cross, you suffered loss  
of all for my Names sake :

Receive the Crown that's now your own ;  
come, and a Kingdome take.

Thus spake the Judge, the wicked grudge,  
and grind their teeth in vain ;

They see with groans these plac't on Thrones,  
which addeth to their pain :

Mat. 25.  
34

They are  
placed on  
Thrones  
dwell in  
Christ  
judging  
wicked

That those whom they did wrong and slay,  
must now their judgement see !

Such whom they slighted, and once despighted,  
must now our Judges be !

Thus 'tis decreed, such is their meed,  
and guerdon glorious ?

With Christ they sit, Judging it fit  
to plague the Impious.

1 Co  
2.

The

[ 51 ]

The wicked  
rough to  
the Bar.

10m. 2. 3,  
11.

The wicked are brought to the Bar,  
like guilty Malefactors,  
That oftentimes of bloody Crimes  
and Treason have been Actors.  
Of wicked Men, none are so mean  
as there to be neglected:  
Nor none so high in dignity,  
as there to be respected,

[ 52 ]

Rev. 6.  
15, 16,  
13. 3.  
3.

The glorious Judge will priviledge  
nor Emperour, nor King:  
But every one that hath mis-done  
doth into Judgement bring.  
And every one that hath mis-done,  
the Judge impartially  
Condemneth to eternal wo,  
and endless misery.

[ 53 ]

Thus one and all, thus great and small,  
the Rich as well as Poor,  
And those of place as the most base;  
do stand the Judge before.  
They are arraign'd, and there detain'd,  
before Christ's Judgement-seat  
With trembling fear, their Doom to hear,  
and feel his angers heat.

There

There Christ demands at all their hands  
 a strict and strait account  
 Of all things done under the Sun,  
 whose number far surmount  
 Man's wit and thought : yet all are brought  
 unto this solemn Tryal;  
 And each offence with evidence,  
 so that ther's no denial.

Ecclesi. 1.  
 9. & 12.  
 24.

There's no excuses for their abuses,  
 since their own Consciences  
 More proof give in of each Man's sin,  
 than thousand Witnesses.  
 Though formerly this faculty  
 had grossly been abused,  
 Men could it stifle, or with it trifle,  
 when as it them acculed.

Now it comes in, and every sin  
 unto Mens charge doth lay :  
 It judgeth them, and doth condemn,  
 though all the world say nay:  
 It so stingeth and tortureth,  
 it worketh such distress,  
 That each Man's self against himself,  
 is forced to confess.



[ 57 ]

Secrets  
and works  
of darkness  
brought to  
light.  
Psalm. 139.  
2, 4, 13.  
Rom. 2.  
26.

It's vain, moreover, for Men to cover  
the least iniquity:

The Judge have seen, and privy been  
to all their villany.

He unto light, and open sight  
the works of darkness brings:

He doth unfold both new and old,  
both known and hidden things.

[ 58 ]

Eccles. 12. All filthy facts, and secret acts,  
however clossly done,

And long conceal'd, are there reveal'd  
before the mid-day Sun.

Deeds of the night shunning the light,  
which darkest corners sought,

To fearful blame, and endless shame,  
are there most justly brought.

[ 59 ]

Mat. 22. And as all facts or grosser acts,  
to every word and thought,

Rom. 7.7. Erroneous notion, and lustful motion,  
are into judgement brought.

No sin so small and trivial,

But hither it must come:

Nor so long past, but now at last  
it must receive a doom.

[ 50 ]

At this sad season, Christ asks a Reason  
 ( with just Austerity )  
 Of Grace refus'd, of light abus'd  
 so oft, so wilfully :  
 Of Talents lent by them mispent,  
 and on their Lusts bestown ;  
 Which if improv'd, as it behov'd,  
 Heaven might have been their own

As a count  
 demanded  
 of all the  
 actions.  
 Joh. 5. 40.  
 & 2, 19  
 Mat. 23.  
 19, 27.

[ 61 ]

Of times neglected, of means rejected.  
 of God's long suffering,  
 And Patience, to Penitence  
 that sought hard hearts to bring.  
 Why Cords of love did nothing move  
 to shame, or to remorse ?  
 Why warnings grave, and counsels, have  
 nought chang'd their sinful course ?

Rom. 2.

[ 62 ]

Why chastenings, and evil things,  
 why judgements so severe  
 Prevailed not with him a jot,  
 nor wrought an awful fear ?  
 Why Promises of Holiness,  
 and new Obedience,  
 They oft did make, but alwayes brake  
 the same, to God's offence ?

Isa. 2. 5.

Jer. 2. 30.

C

VVhy

( 63 )

Joh. 3. 19, VVhy still Hell-ward, without regard,  
 10. they boldly ventured,  
 Prov. 8. And chose Damnation before Salvation,  
 36. when it was offered :  
 Luk. 12. VVhy sinful pleasures. and earthly treasures,  
 20, 21. like fools, they prized more  
 Than heav'nly wealth, Eternal health,  
 and all Christ's Royal store ?

[ 64 ]

Luk. 13. VVhy, when he flood off'ring his Blood  
 34. to wash them from their sin,  
 John 5. They would embrace no saving Grace,  
 40, & 15, but liv'd and dy'd therein?  
 22. Such aggravations, where no evasions,  
 nor false pretences hold,  
 Exaggerate and cumulate  
 guilt more than can be told :

[ 65 ]

They multiply and magnify  
 mens gross Iniquities  
 They draw down wrath (as Scripture saith)  
 out of Gods treasures.  
 Thus all their wayes Christ open layes  
 to Men and Angels view,  
 And, as they were, makes them appear  
 in their own proper hew.



( 66 )

Thus he doth find of all Mankind,  
 that stand at his left hand,  
 No Mothers Son, but hath misdone,  
 and broken God's Command.  
 All have transgress'd, even the best,  
 and merited Gods wrath  
 Unto their own perdition,  
 and everlasting scath.

Rom. 3:  
 10, 12

[ 67 ]

Earths dwellers all, both great and small,  
 have wrought iniquity,  
 And suffer must, for it is just,  
 Eternal misery.  
 Amongst the many there come not any,  
 before the Judge's face,  
 That able are themselves to clear,  
 of all this cursed race.

Rom. 6:  
 23.

[ 68 ]

Nevertheless, they all express,  
 Christ granting liberty,  
 What for their way they have to say,  
 how they have liv'd, and why.  
 They all draw near, and seek to clear  
 themselves by making pleas.  
 These Hypocrites, false-hearted wights,  
 do make such pleas as these.

Hypocrites  
 plead for  
 themselves

[ 69 ]

Mat. 7. 21, 22, 23. Lord, in thy Name, and by the same  
we Devils dispossest.

We rail'd the dead, and ministred  
succour to the distrest.

Our painful teaching, and pow'rsul preaching,  
by thine own wond'rous might,  
Did throughly win to God from sin  
many a wretched wight.

[ 70 ]

*The Judge  
rephub.* All this, quoth he, may granted be,  
and your case little better'd,

John 6. 70. VVho still remain under a chain,  
and many irons fetter'd

1 Cor. 9. 27. You that the dead have quickened,  
and rescu'd from the grave,  
Your selves were dead, yet never need,  
a Christ your Souls to save.

[ 71 ]

Rom. 9. 19, 21, 22, 23. You that could preach, and others teach:  
what way to life doth lead;

VVhy were you slack to find that track,  
and in that way to tread?

How could you bear to see or hear  
of others freed at last

From Satan's paws, whil'st in his jaws  
your sevles were held more fast?

VVh

[ 72 ]

Who though you knew Repentance true,  
 and Faith in my great Name,  
 The only mean to quite you clean,  
 from punishment and blame,  
 Yet took no pain true Faith to gain,  
 such as might not deceive,  
 Nor would repent, with true intent,  
 your evil deeds to leave.

Joh. 9:  
41.Rev. 2:  
21, 22

[ 73 ]

His Masters will how to fulfill  
 the servant that well knew,  
 Yet lest undone his duty known,  
 more plagues to him are due.  
 You against light perverted right;  
 wherefore it shall be now  
 For Sidon and for Sodoms Land  
 more easie than for you.

Luk. 12:  
47.Mat. 11:  
21.

[ 74 ]

But we have in thy presence been,  
 say some, and eaten there.  
 Did we not eat thy Flesh for meat,  
 and feed on heavenly Cheer?  
 Whereon who feed shall never need,  
 as thou thy self dost say,  
 Nor shall they dy eternally,  
 but live with Christ for ay.

Another  
 Plea of hy-  
 pocrites.Luk. 13:  
16.

C 3

We



[ 75 ]

We may asledge, thou gav'st a pledge  
 of thy dear love to us  
 In Wine and Bread, which figured  
 thy Grace bestowed thus.  
 Of strengthening Seals, of sweetest Meals,  
 have we so oft partaken;  
 And shall we be cast off by thee,  
 and utterly forsaken?

[ 76 ]

*Is Answer  
 red.*

*Luk. 13.  
 27.*

*Mat. 22.  
 11.*

To whom the Lord thus in a word  
 returns a short reply,  
 I never knew any of you  
 that wrought iniquity.  
 You say y<sup>e</sup> have been my Presence in;  
 but, friends, how came you there  
 With Raiment vile that did defile  
 and quite disgrace my Cheer?

[ 77 ]

Durst you draw near without due fear  
 unto my holy Table?  
 Durst you prophane, and render vain  
 so far as you were able,  
 Those Mysteries? which whose prize  
 and carefully improve,  
 Shal saved be undout tedly,  
 and nothing shall them move.

How

[ 78 ]

How durst you venture, bold guests, to enter  
 in such a sordid hew,  
 Amongst my guests, unto those Feasts  
 that were not made for you?  
 How durst you eat for spiritual meat,  
 your bane, and drink damnation,  
 Whilst by your guile you rendred vile  
 so rare and great Salvation?

1 Cor. vi.  
 27, 29.

[ 79 ]

Your fancies fed on heav'nly Bread,  
 your hearts fed on some Lust:  
 You lov'd the Creature more then th'Creator,  
 your Souls clave to the dust.  
 And think you by Hypocrisy,  
 and cloaked Wickedness,  
 To enter in, laden with sin,  
 to lasting happiness.

Mat. 6. 21  
 24.

Rom. 1.  
 25.

[ 80 ]

This your excuse shews your abuse  
 of things ordain'd for good;  
 And doth declare you guilty are  
 of my dear Flesh and Blood:  
 Wherefore those Seals and precious Meals  
 you put so much upon  
 As things divine, they seal and sign  
 you to Perdition.

1 Cor. 11  
 29.

Another  
part of by-  
series make  
their Pleas

Then forth issue another Crew  
(those being filenced)

Who drawing nigh to the most High  
adventure thus to plead:

We sinners were, say they, it's clear,  
deserving Condemnation:

But did not we rely on thee,  
O Christ, for whole Salvation?

Acts 8.13. We did believe, and oft receive  
thy gracious promises:

VVe took great care to get a share  
in endless happiness

Isa. 58.2,  
3.

VVe pray'd and wept, we Fast-dayes kept,  
lewd wayes we did eschew:

Heb. 6.  
b. 5.

VVe joyful were thy VVord to hear;  
we form'd our lives anew.

VVe thought our sin had pard'ned been;  
that our Estate was good,  
Our debts all paid, our peace well made,  
our Souls wash'd with thy Blood.

Lord, why dost thou rej. & us now,  
who have not thee rejected,

Pet. 2.  
3.

Nor utterly true sanctify  
and holy life neglected?

The



The <sup>snare</sup> ~~unconscious~~  
them

The Judge incensed at their pretended  
self vaunting Piety,  
With such a look as trembling strook  
into them, made reply ;  
O impudent, impenitent,  
and guileful generation !  
Think you that I cannot discern  
your hearts abomination ?

John. 2.  
24, 25.

You nor receiv'd, nor yet believ'd  
my Promises of Grace ;  
Nor were you wise enough to prize  
my reconciled Face :  
But did presume that to assume  
which was not yours to take,  
And challenged the Childrens bread,  
yet would not sin forsake.

Joh. 6. 64.

Psal. 50.  
16.

Mat. 15.  
26.

Bring too bold you laid fast hold,  
where int'rest you had none,  
Your selves deceiving by your believing;  
all which you might have known.  
You ran away, but ran astray,  
with Gospel-promises,  
And perished ; being still dead  
in sin and trespasses.

Rev. 3.  
17.

Mat. 13.  
20.

How

[ 87 ]

Luk. 21.  
13, 15. How oft did I Hypocrisie  
and Hearts-deceit unmask  
Mat. 6.  
2, 4, 24. Before your sight, giving you light  
to know a Christians task ?  
Jer. 8. 5,  
6, 7, 8. But you held fast unto the last  
your own Conceits so vain :  
No warning could prevail, you would  
your own Deceits retain.

[ 88 ]

Psal. 78.  
34, 35, 36,  
37. As for your care to get a share  
in blis; the fear of Hell,  
And of a part in endless smart,  
did thereunto compel.  
Your holiness and wayes redress,  
such as it was, did spring  
From no true love to things above,  
but from some other thing.

[ 89 ]

Zech. 7.  
5, 6. You pray'd and wept, you Fast-dayes kept ;  
but did you this to me ?  
Isa. 58.  
3, 4. No, but for sin you sought to win,  
the greater libertie.  
1 Sam. 15.  
13-21. For all your vaunts, you had vile haunts,  
For which your Consciencs  
Did you alarm, whose voice to charm  
you us'd these practises.

Your

[ 90 ]

Your Penitence, your diligence  
 to Read, to Pray, to Hear,  
 Were but to drown'd the clamorous sound  
 of Conscience in your ear.  
 If light you lov'd, vain-glory mov'd  
 your selves therewith to store,  
 That, seeming wise, men might you prize,  
 and honour you the more.

Mat. 6. 2,  
5.Joh. 5.  
44.

[ 91 ]

Thus from your selves unto your selves,  
 your duties all do tend :  
 And as Self-love the wheels doth move,  
 so in Self love they end.  
 Thus Christ detects their vain projects,  
 and close Impiety,  
 And plainly shews that all their shows  
 were but Hypocrisy.

Zech. 7.  
5, 6.Hos. 10.  
L.

[ 92 ]

Then were brought nigh a Company  
 of Civil honest Men,  
 That lov'd true dealing, and hated stealing,  
 ne wrong'd their Brethren :  
 Who pleaded thus, Thou knowest us  
 that we were blameless livers;  
 No Whoremongers, no Murderers,  
 no quarrellers nor Riviers.

Civil honest  
mens pleas.Luk. 18.  
11.

Idolaters,



Prov

12. 30.

Idolaters, Adulterers,  
Church-robbers we were none,  
Nor false-dealers, nor couzners,  
but paid each man his own.  
Our way was fair, our dealing square,  
we were no wastful spenders,  
No lewd toss-pots, no drunken sots,  
no scandalous offenders.

We hated vice, and set great price,  
by vertuous conversation :  
And by the same we got a name.  
and no small commendation.  
Gods Laws expresse that rightcoufness,  
is that which he doth prize;  
And to obey, as he doth say,  
is more than sacrifice.

1 Sam. 15.

22.

Thus to obey, hath been our way,  
let our good deeds, we pray,  
Find some regard, and some reward  
with thee, O Lord, this day.  
And whereas we transgressors be,  
of *Adam's* Race were none,  
No not the best, but have confess  
themselves to have misdome.

Eccles. 7.

20.

Then

[ 86 ]

Then answered, unto their dread,  
 the Judge : True Piety  
 God doth desire and ke require  
 no less than honesty.  
 Justice demands at all your hands  
 perfect Obedience :  
 If but in part you have come short,  
 that is a just offence.

*Are taken  
 off & rend-  
 red inue-  
 lid.*

*Deut. 10.  
 12.*

*Tit. 2. 11  
 James 3.  
 10.*

[ 67 ]

On Earth below, where men did ow  
 a thousand pounds and more,  
 Could twenty pence it recompence?  
 could that have clear'd the score?  
 Think you to buy felicity  
 with part of what's due debt?  
 Or for desert of one small part,  
 the whole should off be set.

[ 98 ]

And yet that part, whose great desert  
 you think to reach so far  
 For your excuse, doth you accuse,  
 and will your boasting mar.  
 However fair, how ever square  
 your way and work hath been,  
 Before mine eyes, yet Gods spies  
 in quity and sin.

*Isaiah  
 11.*

God

[ 99 ]

1 Sam. 16. 7. God looks upon th' affection  
and temper of the heart;  
2 Chron. 35. 2. Not only on the action,  
and the external part.  
Whatever end vain men pretend,  
God knows the verity;  
And by the end which they intend  
their words and deeds to try.

[ 100 ]

Heb. 11. 6. VVithout true faith, the Scripture saith  
God cannot take delight  
In any deed, that doth proceed  
from any fiousul wight.  
1 Cor. 13. 2, 3. And without love all actions prove  
but barren empty things:  
Dead works they be, and vanitie;  
the which vexation brings.

[ 101 ]

Nor from true faith, which quencheth wrath,  
hath your obedience flown:  
Nor from true love, which wont to move  
Believers, hath it grown.  
Your argument shews your intent,  
in all that you have done:  
You thought to scale Heav'n's lofty VVall  
by Ladders of your own.

Your



[ 102 ]

Your blinded spirit, hoping to merit  
by your own Righteousness,  
Needed no Saviour, but your behaviour,  
and blameless carriages.

Rom. 10.  
3.

You trusted to what you could do,  
and in no need you stood :

Your haughty pride laid me aside,  
and trampled on my Blood.

[ 103 ]

All men have gone astray, and done,  
that which Gods Laws condemn :

But my Purchase and offered Grace  
all men did not contemn

Rom. 9.  
30.

The *Ninevites*, and *Sodomites*,  
had no such sin as this :

Mat. 10.  
23, 24.  
& 12, 41.

Yet, as if all your sins were small,  
you say, All did amiss.

[ 104 ]

Again, you thought and mainly sought  
a name with men t'acquire.

Pride bare the Bell, that made you swell,  
and your own selves admire.

Mat. 6. 5

Mean fruit it is, and vile, I wis,  
that springs from such a root :

Vertue divine and genuine  
wonts not from pride to shoot.

Such

# THE DAY

[ 105 ]

Such deeds as your are worse than poor ;  
they are but sins gilt over

Prov. 26. 23. **V**With silver dross, whose glistering gloss  
can them no longer cover.

The best of them would you condemn,  
and ruine you alone,

Mat. 23. 27. **A**lthough you were from faults so clear,  
that other you had none.

[ 106 ]

Pro. 15. 8. **Y**our Gold is dross, your silver Brass,  
your righteousness is sin :

Rom. 3. 30. **A**nd think you by such honesty  
eternal life to win ?

You much mistake, if for its sake  
you dream of acceptance ;

**V**Whereas the same deserveth shame,  
and meriteth Damnation.

[ 107 ]

*Those that  
pretend  
want of op-  
portunity  
to repent.* **A** wond'rous Crowd then 'gan aloud,  
thus for themselves to say,

**V**We did intend, Lord to amend,  
and to reform our way :

Pro. 27. 1. **O**ur true intent was to repent,  
Jam. 4. 13 and make our peace with thee ;

But sudden death stopping our breath,  
left us no libertie.

Short

[ 108 ]

Short was our time, for in his prime  
 our youthful flow'r was crop't:  
 We dy'd in youth, before full growth,  
 so was our purpose stop't.  
 Let our good will to turn from ill,  
 and sin to have forsaken.  
 Accept ed be, O Lord, by thee;  
 and in good part be taken.

[ 109 ]

To whom the Judge, where you alledge  
 the shortness of the space,  
 That from your birth you liv'd on earth,  
 in compass saving Grace:  
 It was Free-grace that any space  
 was given you at all  
 To turn from evil, despise the Devil,  
 and upon God to call.

Are Con-  
 futed and  
 Convinced

Eccles.  
 12. 1.

Rev. 2.

[ 110 ]

One day, one week, wherein to seek  
 God's face with all your hearts,  
 A favour, was that far did pass  
 the best of your deserts.  
 You had a season, what was your reason  
 such precious hours to waste?  
 What cou'd you find, what could you mind,  
 that was of greater haste?

Luk. 1  
 24.

2 Cor.  
 2.

Heb.

D

Could



[ 111 ]

**Eccles 11. 9.** Could you find time for vain pastime,  
for loose licentious mirth?

For fruitless toyes, and fading joyes  
that perish in the birth?

**Luk. 14. 18, 19, 20.** Had you good leasure for Carnal Pleasure,  
in dayes of health and youth?  
And yet no space to seek God's face,  
and turn to him in truth?

[ 112 ]

In younger years, beyond your fears,  
what if you were surpris'd?

**Amos 6. 2, 3, 4.** You put away the evil day,  
and of long life devised.

You oft were told, and might behold,  
that Death no Age doth spare;

**Eph. 5. 16. Luk. 19. 42.** Why then did you your time foreflow,  
and slight your Souls welfare?

[ 113 ]

Had your intent been to repent,  
and had you it desir'd,

**Luk. 13. 34, 35, &c.** There would have been endeavours seen,  
before your time expir'd.

**Phil. 2. 12** God makes no treasure, nor hath no pleasure  
in idle purposes:

Such fair pretences are soul offences,  
and cloaks for wickedness.

# OF DOOM.

[ 114 ]

Then were brought in, and charg'd with sin,  
another Company,  
Who by Petition obtain'd permission,  
to make Apology:  
They argued, We were mis-led,  
as is well known to thee,  
By their Example, that had more ample  
abilities than we:

*Some p.  
Examp.  
of their  
betters*

Mat. 18

[ 115 ]

Such as profess they did detest.  
and hate each wicked way:  
Whose seeming grace whilst we did trace,  
our Souls were led astray.  
When men of Parts, Learning and Arts,  
Professing, Piety,  
Did thus and thus, it seem'd to us  
we might take liberty.

*John 7  
48.*

( 116 )

The Judge replies, I gave you eyes,  
and sight to see your way,  
Which had you lov'd, and well improv'd  
you had not gone astray.  
My Word was pure, the Rule was sure,  
why did you it forsake,  
Or thereon trample, and mens example,  
your Directory make?

*Who are  
sold to  
Examp  
are no  
Rules.*

*Plal. 1  
8. 11.  
Exo. 1  
Plal. 1  
17, 18*

[ 117 ]

Thus you well knew, that God is true  
and that most men are liars,

2 Tim. 3. In word professing holiness,  
5. in deed thereof deniers.

O simple fools! that having Rules  
your lives to regulate,  
Would them refuse, and rather chuse  
vile men to imitate.

[ 118 ]

*They urge  
that they  
were mis-  
led by godly  
mens Ex-  
amples.*

But Lord, say they, we went astray,  
and did more wickedlie,  
By means of those whom thou hast chose  
Salvations heirs to be.

To whom the Judge; What you alledge,  
do nothing help the case;

*But all  
their shifts  
turn to their  
greater  
shame.*

- But makes appear how vile you were,  
and rend'reth you more base.

[ 119 ]

You understood that what was good,  
was to be followed,

1 Cor. 11. And that you ought that which was naught  
7. to have relinquished.

Contrariwayes, it was your guise,  
only to imitate

Good mens defects, and their neglects  
that were regenerate.



[ 120 ]

But to express their holiness,  
 or imitate their grace,  
 You little car'd, or once prepar'd  
 your hearts to seek my face.  
 They did repent, and truly rent  
 their hearts for all known sin :  
 You did offend, but not amend.  
 to follow them therein.

Psal. 32.  
 5.  
 2 Chron.  
 32, 26.  
 Mat. 26.  
 75.  
 Prov. 1.  
 24, 25.

[ 121 ]

We had thy Word, say some, O Lord,  
 but wiser men than we  
 Could never yet interpret it,  
 but alway disagree.  
 How could we fools be led by Rules,  
 so far beyond our ken,  
 Which to explain did so much pain,  
 and puzzle wisest men.

*Some plead  
 the Scrip-  
 tures dark-  
 ness,*

*And differ-  
 ence a-  
 mongst in-  
 terpreters  
 2 Pet. 3.  
 16.*

[ 122 ]

Was all my word abstruse and hard ?  
 the Judge then answered :  
 It did contain much truth so plain,  
 you might have ran and read.  
 But what was hard you never car'd  
 to know, nor studied.  
 And things that were most plain and clear  
 you never practis'd.

*They are  
 confuted.*

*Pro. 14.  
 Isa 35.*

*Hol. 8.*

[ 123 ]

t. 11, The Mystery of Pietie

God unto Babes reveals;

VVhen to the wise he it denies,  
and from the world conceals.If to fulfil Gods holy will  
had seemed good to you,

ov. 2.

4, 5.

You would have sought light as you ought,  
and done the good you knew.

[ 124 ]

hers the  
ir of  
rsecuti-

Then came in view another Crew,

and 'gan to make their Pleas

Amongst the rest, some of the best

had such poor shifts as these :

As 28.

Thou know'st right well, who all canst tell,  
we liv'd amongst thy foes,Who the Renate did sorely hate,  
and goodness much oppose.

[ 125 ]

VVe holiness durst not profess,

fearing to be forlorn

Jo'n 12.

12, 43.

Of all our friends, and for amends  
to be the wickeds scorn.VVe knew their anger would much enrage  
our lives, and our estates :Therefore for fear we durst appear  
no better than our mates.

To

[ 126 ]

To whom the Lord returns this word;  
 O wonderful deceits!  
 To cast off aw of Gods strict Law,  
 and fear mens wrath and threats.  
 To fear hell-fire and Gods fierce ire  
 less than the rage of man,  
 As if Gods wrath could do less scath  
 than wrath of bretheren.

*They are  
 answered.*

Luk. 22.  
 4, 5.  
 Isa. 54. 12  
 25.

[ 127 ]

To use such strife, a temporal life,  
 to rescue and secure,  
 And be so blind as not to mind  
 that life that will endure.  
 This was your case, who carnal peace  
 more than true joyes did favour;  
 VVho sed on dust, clave to your lust,  
 and spurned at my favour.

[ 128 ]

To please your kin, mens love to win,  
 to flow in worldly wealth,  
 To save your skin, these things have been  
 more than Eternal health.  
 You had your choice, wherein rejoyce,  
 it was your portion,  
 For which you chose your Souls t'expose  
 unto Perdition.

Luke 9.  
 23, 24, 25

Chap. 16  
 25.

D 4

VVho



[ 129 ]

Luk. 9.  
36.

V Who did not hate friends, life and state  
with all things else for me,  
And all forsake, and's Crosse up-take,  
shall never happy be.

Prov. 8.  
36.

V Vell worthy they to die for ay,  
who deare then life had rather:

Joh. 3.  
19, 20.

Death is their due, that so value  
the friendship of my Father.

[ 130 ]

others  
Plead for  
Pardon  
both from  
Gods mercy  
and justice

Others Argue, and not a few,  
is not God gracious?

His Equity and Clemency  
are they not marvelous?

Thus we believ'd; are we deceiv'd?  
cannot his mercy great,

Psal. 78.  
38.

(As hath been told to us of old)  
assuage his anger's heat?

[ 131 ]

2 Kings  
14. 26.

How can it be that God should see  
his Creatures endless pain,

Or hear their groans and rueful moans,  
and still his wrath retain?

Can it agree with Equitee?  
can mercy have the heart.

To recompence few years offence  
with Everlasting smart?

Can

[ 132 ]

Can God delight in such a sight  
 as sinners misery ?  
 Or what great good can this our blood  
 bring unto the most High ?  
 Oh, thou that dost thy Glory most  
 in pard'ning sin display !  
 Lord, might it please thee to release,  
 and pardon us this day ?

Psal 39.9.

Mic. 7.18

[ 133 ]

Unto thy Name more glorious fame  
 would not such mercy bring ?  
 Would not it raise thy endless praise,  
 more then our suffering ?  
 With that they cease, holding their peace,  
 but cease not still to weep ;  
 Grief ministers a flood of tears,  
 in which their words do steep.

( 134 )

But all too late, grief's out of date,  
 when life is at an end.  
 The glorious King thus answering,  
 all to his voice attend :  
 God gracious is, quoth he, like his  
 no mercy can be found ;  
 His Equity and Clemency  
 to sinners do abound.

The ark  
answered.

[ 135 ]

*Mercy that  
now shines  
forth in the  
vessels of  
Mercy.*

Mic. 7. 18  
Rom. 9.  
23.

As may appear by those that here  
are plac'd at my right hand ;  
Whose stripes I bore, and clear'd the score,  
that they might quitted stand.  
For surely none, but God alone,  
whose Grace transcends mens thought,  
For such as those that were his foes  
like wonders would have wrought.

[ 136 ]

*Did also  
long wait  
upon such  
as abused  
it.*

Rom. 2.  
4.  
Hos. 11. 4

And none but he such lenitce  
and patience would have shown  
To you so long, who did him wrong,  
and pull'd his judgements down.  
How long a space, O stiff-neck'd race)  
did patience you afford ?  
How oft did love you gently move,  
to turn unto the Lord?

[ 137 ]

Luk. 13.  
34.

*The day of  
Grace now  
past.*

With Cords of love God often strove  
your stubborn hearts to tame :  
Nevertheless, your wickedness,  
did still resist the same.  
If now at last Mercy be past  
from you for evermore,  
And Justice come in Mercies room,  
yet grudge you not therefore,



[ 138 ]

Into wrath God turned hath  
his long long-suffering,  
And now for love you vengeance prove,  
it is an equal thing.  
Your waxing worse, hath stopt the course  
of wonted Clemency:  
Mercy refus'd, and Grace misus'd,  
call for severity.

Luk. 19,  
42, 43.

Jude 4.

[ 139 ]

It's now high time that ev'ry Crime  
be brought to punishment:  
Wrath long contain'd, and of restrain'd,  
at last must have a vent:  
Justice severe cannot forbear  
to plague sin any longer,  
But must insist with hand most strict  
mischief upon the wronger.

Rom. 2.  
5, 6.

Isa. 1. 24.  
Amos 2. -  
13.  
Gen. 18.  
25.

[ 140 ]

In vain do they for Mercy pray,  
the season being past,  
Who had no care to get a share  
therein, while time did last.  
The man whose ear refus'd to hear  
the voice of Wisdoms cry,  
Earn'd this reward, that none regard  
him in his misery.

Mat. 25.  
2, 11, 12,

Prov. 1.  
28, 29, 30.

It

Mat. 5. 18. It doth agree with equity,  
 19. and with Gods holy Law,  
 That those should dy eternally  
 that death upon them draw,  
 Gen. 21. The Soul that sins damnation wins,  
 17. for so the Law ordains;  
 Rom. 2. VVhich Law is just, & therefore must  
 8, 9. such suffer endless pains.

Rom. 6. Eternal smart is the desert,  
 23. ev'n of the least offence;  
 2 Thess. 1. Then wonder not if I allow  
 8, 9. to you this Recompence:  
 But wonder more, that since so sore  
 and lasting plagues are due  
 To every sin, you liv'd therein,  
 who well the danger knew.

Ezek. 33. God hath no joy to crush or 'stroy,  
 11. and ruine wretched wights,  
 Exod. 34. But to display the glorious Ray  
 7, & 14. of Justice he delights.  
 17. To manifest he doth detest,  
 Rom. 9. and throughly hate all sin,  
 22. By plaguing it as is most fit,  
 this shall him glory win.

[ 144 ]

Then at the Bar arraigned are  
 an impudenter sort,  
 VWho to evade the guilt that's laid  
 upon them, thus retort;  
 How could we cease thus to transgress?  
 how could we Hell avoid,  
 VWhom Gods Decree shut out from there,  
 and sing'd to be destroy'd?

Some pre-  
 tend they  
 were shut  
 out from  
 Heaven by  
 Gods De-  
 cree.  
 Rom. 9.  
 18, 19.

[ 145 ]

VWhom God ordains to endless pains,  
 by Law unalterable,  
 Repentance true, Obedience new,  
 to save such are unable:  
 Sorrow for sin no good can win,  
 to such as are rejected;  
 Ne can they grieve, nor yet believe,  
 that never were elected.

Heb. 22.  
 17.

Rom. 11  
 7, 8.

( 146 )

Of Man's fall'n Race, who can true Grace,  
 or Holiness obtain?  
 VWho can convert or change his heart,  
 If God withhold the same?  
 Had we apply'd our selves, and try'd  
 as much as who did most  
 God's love to gain, our busie pain  
 and labour had been lost.

Christ



[ 147 ]

*Their pleas  
taken off.*

Christ readily makes this Reply,  
I damn you not because

Luk. 13.  
27.

You are rejected, or not elected,  
but you have broke my Law.

2 Pet. 1. 9.  
*compared  
with.*

It is but vain your wits to strain,  
the end and means to sever:

Mat. 19. 6

Men fondly seek to part or break  
what God hath link'd together.

[ 148 ]

Act. 3. 19.  
& 16. 31.

VVhom God will save, such he will have,  
the means of life to use.

\* 1 Sam.  
2. 15:

VVhom hee'l pass by, shall \* chule to dy,  
and wayes of life refuse.

John 3.  
19.

He that fore-sees, and fore decrees,  
in wisdom ord'red has,

Joh. 5. 40.  
2 Thess. 2.  
11, 12.

That man's free-will electing ill,  
shall bring his will to pals.

[ 149 ]

Ezek. 23.  
11, 12, 13.

High God's Decree, as it is free,  
so doth it none compel

Against their will to good or ill,  
it forceth none to Hell.

Luk. 13.  
34.

They have their wish whose Souls perish  
VVith torments in Hell-fire,

Prov. 8.  
33, 36.

VVho rather chose their Souls to lose,  
then leave a loose desire.

[ 150 ]

God did ordain finners to pain,  
 and I to Hell send none,  
 But such as swerv'd, and have deserv'd  
 destruction as their own.  
 His pleasure is, that none from blifs  
 and endless happiness  
 Be barr'd, but such as wrong'd him much  
 by wilful wickedness.

Gen. 2.  
17.Mat. 25.  
42.Ezek. 18.  
20.

[ 151 ]

You, sinfull Crew, no other knew  
 but you might be elect :  
 V Why did you then your selves condemn?  
 why did you me reject?  
 V Where was your strife to gain that life  
 which lasteth evermore?  
 You never knock'd, yet say God lock'd  
 against you Heav'ns door.

2 Pet. 1.  
10.Acts 13.  
46.Luke 13.  
24.

[ 152 ]

'Twas no vain task to knock, to ask,  
 whil' A life continued.  
 Who ever sought heav'n as he ought,  
 and seeking perished?  
 The lowly meek who truly seek  
 for Christ, and for Salvation,  
 There's no Decree whereby such be  
 ordain'd to Condemnation.

Mat. 7.  
7, 8.Gal. 5.  
22, 23.

You

[ 153 ]

You argue then; But abject men,  
whom God resolves to spill,  
Cannot repent, nor their hearts rent;  
ne can they change their will.  
Not for his *Can* is any man  
adjudged unto Hell:

John 3.  
9.

But for his *Will* to do what's ill,  
and willing to do well.

[ 154 ]

I often stood treading my Blood  
to wash away your guilt:  
And eke my Spright to frame you right,  
lest your Souls should be spilt.

John 5.  
40.

But you, vile Race, rejected Grace,  
when Grace was freely proffer'd:  
No changed heart. no heav'nly part  
would you, when it was offer'd.

[ 155 ]

Who wilfully the Remedy,  
the means of Life contemned,  
Cause have the same themselves to blame,  
if now they be condemned.

John 15.  
22, 24.

Web. 2, 3. You have your selves, you and none else,  
your selves have done to dy:

Isa. 65.  
64.

You chose the way to your decay,  
and perisht wilfully.

Th



[ 156 ]

These words appall and daunt them all;  
 dismai'd, and all amort,  
 Like flocks they stand at Christ's left hand,  
 and dare no more retort.  
 Then were brought near with trembling fear,  
 a number numberless  
 Of blind Heathen, and brutish men,  
 that did Gods Laws transgress.

[ 157 ]

Whose wicked wayes Christ open layes,  
 and makes their sins appear,  
 they making Pleas their ease to ease,  
 if not themselves to clear:  
 Thy written Word (say they) good Lord,  
 we never did enjoy:  
 We not refus'd, nor it abus'd  
 Oh, do not us destroy!

*Heathen  
 men plead  
 want of the  
 written  
 Word.*

[ 158 ]

You ne'r abus'd: nor yet refus'd  
 my written Word, you plead,  
 That's true (quoth he) therefore shall ye  
 the less be punished.  
 You shall not smart for any part  
 of other mens offence,  
 But for your own transgression  
 receive due recompence.

*Mat. 11.  
 22.  
 Luke 12.  
 48.*

E

But

3 Cor. I.  
21.

And in suf-  
ficiency of  
the Light  
of Nature.

But we were blind, say they, in mind,  
too dim was Natures Light  
Our only guide, as hath been try'd  
to bring us to the light  
Of our sitate degenerate,  
and curst by *Adam's* Fall;  
How we were born and lay forlorn  
in bondage and in thrall.

Mat. II.  
21.

We did not know a Christ till now,  
nor how safn man he saved,  
Else would we not, right well we wot,  
have so our selves behaved. (turn'd  
We should have mourn'd, we should have  
from sin att by Reproof,  
And been more wise through thy advice,  
for our own Souls behoof.

They are  
answered.

But Natures Light shin'd not so bright  
to teach us the right way :  
We might have lov'd it, and well improv'd it  
and yet have gone astray.  
The Judge most High makes this Reply,  
You ignorance pretend,  
Dimness of sight, and want of light  
your course Heav'n-ward to bend.

[ 162 ]

How came your mind to be so blind?  
 I once you knowledge gave,  
 Clearness of sight, and judgement right;  
 VWho did the same deprave?  
 If to your cost you have it lost,  
 and quite defac'd the same;  
 Your own desert hath caus'd the smart,  
 you ought not me to blame.

Gen. 1. 27  
 Eccles. 7.  
 29.

Hos. 1. 29.

[ 163 ]

Your selves into a pit of woe,  
 your own transgression led:  
 If I to none my Grace had shown,  
 who had been injured?  
 If to a few, and not to you,  
 I shew'd a way of life,  
 My Grace so free, you clearly see,  
 gives you no ground of strife.

Mat. 11. 29  
 compared  
 with 20. 6  
 15.

[ 164 ]

'Tis vain to tell, you wot full well,  
 if you in time had known  
 Your Misery and Remedy,  
 your actions had it shown.  
 You, sinful Crew, have not been true  
 unto the Light of Nature,  
 Nor done the good you understood,  
 nor owned your Creatour:

Rom. 13  
 20, 21, 22.



[ 165 ]

Rom. 2:  
12, 15.  
& 1. 32.

He that the Light, because 'tis Light,  
bath used to despize,  
Would not the Light shining more bright,  
be likely for to prize.  
If you had lov'd, and well improv'd  
your knowledge and dim sight,  
Herein your pain had not been vain,  
your Plagues had been more light.

Mat. 12.  
41.

[ 166 ]

Reprobate  
Infants  
plead for  
themselves.

Then to the Bar all they drew near  
who dy'd in Infancy,  
And never had or good or bad  
effected pers'nally,

Rev. 20.  
12, 15.  
Compared  
with  
Ro. 5. 12.  
& 9, 11, 13

But from the womb unto the tomb  
were straightway carried,  
(Or at the least e're they transgress)  
who thus began to plead:

[ 167 ]

If for our own transgression,  
or disobedience,  
We here did stand at thy left hand,  
just were the Recompence:

Ezek. 18.  
2.

But *Adam's* guilt our souls hath spilt,  
his fault is charg'd upon us;  
And that alone hath over thrown,  
and utterly undone us.

[ 168 ]

Not we, but he, eat of the Tree,  
 whose fruit was interdicted:  
 Yet on us all of his sad Fall,  
 the punishment's inflicted.  
 How could we sin who had not been?  
 or how is his sin our  
 Without consent, which to prevent,  
 we never had a pow'r?

[ 169 ]

O great Creatour, why was our Nature  
 depraved and forlorn?  
 VVhy so defill'd, and made so vild  
 whilst we were yet unborn?  
 If it be just, and needs we must  
 transgressours reck'ned be,  
 Thy Mercy, Lord, to us afford,  
 which sinners hath set free.

Psal. 51  
 5.

[ 170 ]

Behold we see *Adam* set free,  
 and sav'd from his trespass,  
 VVhole sinful Fall hath split us all,  
 and brought us to this pass.  
 Canst thou deny us once to try,  
 or Grace to us to tender,  
 VVhen he finds grace before thy face,  
 that was the chief offender?

N

Then

Their Arguments  
taken off.

Ezek. 18.

20.

Rom. 5.

12, 19.

Then answered the Judge most dread,  
God doth such doom forbid,  
That men should dy eternally  
for what they never did.  
But what you call old *Adam's* Fall,  
and only his Trespas,  
You call amiss to call it his,  
both his and yours it was.

He was design'd of all Mankind  
to be a publick Head,  
A common Root whence all should shoot,  
and stood in all their stead.  
1 Cor. 15. He stood and fell, did ill or well,  
48, 49. not for himself alone,  
But for you all, who now his Fall,  
and trespas would disown.

If he had stood, then all his brood  
had been established  
In Gods true love, never to move,  
nor once awry to tread:  
Then all his Race, my Father's Grace,  
should have enjoy'd for ever,  
And wicked Sprights by subtile sleights  
could them have harmed never.



# O F D O O M,

[ 174 ]

Would you have griev'd to have receiv'd  
through *Adam* so much good,  
As had been your for evermore,  
if he at first had stood ?  
Would you have said, we ne're obey'd,  
nor did thy Laws regard ;  
It ill befits the benefits,  
us, Lord, so to reward.

[ 175 ]

Since then to share in his welfare,  
you could have been content,  
You may with reason share in his treason,  
and in the punishment.  
Hence you were born in state forlorn,  
with Natures so depraved :  
Death was your due, because that you  
had thus your selves behaved.

Rom. 5.  
12.

Psal. 51.  
Gen. 5. 3.

[ 176 ]

You think if we had been as he,  
whom God did so betrust,  
We to our cost would ne're have lost  
all for a paltry Lust.  
Had you been made in *Adam's* stead,  
you would like things have wrought;  
And so into the self-same wo,  
your selves and yours have brought.

Mat. 23.  
30, 31.

# T H E D A R

[ 177 ]

Rom. 9.  
15, 18.

I may deny you once to try,  
or Grace to you to tender,  
Though he finds Grace before my face,  
who was the chief offender :

*The free  
gift.*

Rom. 5.  
13.

Else should my Grace cease to be Grace ;  
for it should not be free,  
If to release whom I should please.  
I have no libertee.

[ 178 ]

If upon one what's due to none  
I frankly shall bestow,  
And on the rest shall not think best,  
compassions skirt to throw.  
'Whom injure I? will you envy,  
and grudge at others weal?  
Or me accuse, who do refuse  
your selves to help and heal.

[ 179 ]

Mat. 20.  
5.

Am I alone of what's my own,  
no Master or no Lord?  
Or if I am, how can you claim  
what I to some afford?  
Will you demand Grace at my hand,  
and challenge what is mine?  
Will you teach me whom to set free,  
and thus my Grace confine?

You

# O F D O O M.

[ 180 ]

You sinners are, and such a share  
as sinners may expect,  
Such you shall have; for I do save  
none but mine own Elect.  
Yet to compare your sin with their,  
who liv'd a longer time,  
I do confess yours is much less,  
though every sin's a crime:

Psal. 58. 3  
Rom. 6.  
23.  
Gal. 3. 10  
Rom. 8.  
29, 30, &  
11. 7.

[ 181 ]

A crime it is, therefore in bliss  
you may not hope to dwell;  
But unto you I shall allow  
the easiest room in Hell.  
The glorious King thus answering:  
they cease, and plead no longer;  
Their Consciences must needs confess  
his Reasons are the stronger:

Rev. 21,  
Luk. 12.  
27.  
48.  
Mat. 11.  
22.

[ 182 ]

Thus all mens Pleas the Judge with ease  
doth answer and confute,  
Untill that all, both great and small,  
are silenced and mute.  
Vain hopes are cropt, all mouths are stopt,  
sinners have nought to say,  
But that 'tis just, and equal most  
they should be damn'd for ay.

*The wicked  
all convin-  
ced & put  
to silence*  
Rom. 3.  
19.  
Mat. 22.  
12.

Now



# T H E D A Y

[ 183 ]

*Behold the  
formidable  
estate of all  
the ungodly  
as they  
stand hope-  
less,  
and helpless  
before an  
impertial  
Judge ex-  
pecting  
their final  
Sentence,  
Rev. 6.  
16, 17.*

Now what remains, but that to pains  
and everlasting smart.  
Christ should condemn the Sons of men,  
which is their just desert ;  
Oh rueful plights of sinful wights !  
Oh wretches all forlorn !  
'T had happy been they ne're had seen  
the Sun, or not been born.

[ 184 ]

Yea, now it would be good they could  
themselves annihilate,  
And cease to be, themselves to free  
from such a fearful state.  
Oh happy Dogs, & Swine, & Frogs ;  
yea, Serpents generation,  
Who do not fear this doom to hear,  
and sentence of Damnation !

[ 185 ]

*Psal. 119  
2, 3, 4,  
Eccl. 12,  
14.*

This is their state so desperate :  
their sins are fully known ;  
Their vanities and villanies  
before the world are shown.  
As they are gross and impious,  
so are their numbers more  
Than moles i'th' Air, or then their hair,  
or sands upon the shore.

Divine

# O F D O O M.

[ 186 ]

Divine Justice offended is  
and Satisfaction claimeth :  
God's wrathfull ire kindled like fire,  
against them fiercely flameth.  
Their Judge severe doth quite cashier-  
and all their Pleas off take,  
That never a man, or dare, or can  
a further Answer make.

Mat. 25.  
45.

[ 187 ]

Their mouthes are shut, each man is put  
to silence and to shame :  
Nor have they ought within their thought,  
Christ's Justice for to blame:  
The Judge is just, and plague them must,  
nor will he mercy shew  
(For Mercies day is past away )  
to any of this Crew.

Mat. 22.  
12.

Rom. 2. 5

Luk. 19.  
42

[ 188 ]

The Judge is strong, doers of wrong  
cannot his power withstand :  
None can by flight run out of sight,  
nor scape out of his hand.  
Sad is their state : for Advocate  
to plead their Cause there's none :  
None to prevent their punishment,  
or misery bemoane,

Mat. 28.  
18.

Psal. 13.  
7.

O di smal

# T H E D A Y

[ 189 ]

O dismal day ! whither shall they  
for help or succour flee ?

To God above, with hopes to move  
their greatest Enemy :

Isa. 33 34.

Psal. 11. 6.

Numb. 23.

19.

His wrath is great, whose burning heat  
no floods of tears can slacke :

His word stands fast, that they be cast  
into the burning Lake.

( 190 )

Mat. 25.]

41.

So Christ their Judge, he doth adjudge  
them to the Pit of Sorrow ;

Nor will he hear or cry, or tear,  
nor respite them one morrow.

Mat. 25.

10, 11, 12,

To Heav'n, Alas, they cannot pass,  
it is against them shut ;

To enter there [O heavy cheer]  
they out of hopes are put,

[ 191 ]

Luke, 12.

30.

Unto their Treasures, or to their Pleasures,  
all these have them forsaken :

Psal. 49.

7, 17.

Had they full Coffers to make large offers,  
their Gold would not be taken

Unto the place where whilome was  
their Birth and Education :

Deut. 22.

22:

Lo ! Christ begins for their great sinne  
to fire the Earths Foundation :

And



**O F D O O M.**

[ 192 ]

And by and by the flaming Sky  
shall drop like moulten Lead  
About their ears, t'increase their fears,  
and aggravate their dread.  
To Angels good that ever stood  
in their integrity,  
Should they betake themselves, and make  
their fate incessantly?

2 Pet. 3.  
10.

[ 193 ]

They neither skill, nor do they will  
to work them any ease:  
They will not mourn to see them burn,  
nor beg for their release.  
To wicked men, their brethren,  
in sin and wickedness.  
Should they make mone? their case is one,  
they're in the same distress.

Mat. 23.  
41, 42.

Rev. 20.  
13, 15.

[ 194 ]

Ah, cold comfort, and mean support  
from such like Comforters!  
Ah, little joy of Company,  
and fellow-sufferers!  
Such shall increase their hearts disease,  
and add unto their woe,  
Because that they brought to decay  
themselves and many more.

Luke 16.  
28.

Unto

# THE D A R

[ 195 ]

Unto the Saints with sad complaints  
Should they themselves apply ?

Rev. 21.  
4.

They're not dejected, nor ought affected  
With all their misery.

Friends stand aloof, and make no proof  
What Prayers or Tears can do :

Psal. 58.  
10.

Your godly friends are now more friends  
To Christ than unto you.

[ 196 ]

Where tender love mens hearts did move  
unto a sympathy,  
And bearing part of others smart  
In their anxiety ;

1 Cor. 6.  
2.

Now such compassion is out of fashion,  
and wholly laid aside :

No friends so near, but Saints to hear  
their Sentence can abide.

[ 197 ]

Compare  
Prov. 1.  
26. with  
1 John 3:  
2. &  
2 Cor. 5.  
16.

One natural Brother beholds another  
in this astonied fit,

Yet sorrows not thereat a jot,  
nor pitties him a whit.

The godly wife conceives no grief,  
nor can she shed a tear

For the sad state of her dear Mate,  
when she his doom doth hear.

# O F D O O M.

[ 198 ]

He that was erst a Husband pierc'd  
with sense of Wives distress,  
Whose tender heart did bear a part  
of all her grievances,  
Shall mourn no more as heretofore  
because of her ill plight ;  
Although he see her now to be  
a damn'd forsaken wight:

[ 199 ]

The tender Mother will own no other  
of all her numerous brood,  
But such as stand at Christ's right hand  
acquitted through his Blood.  
The pious Father had now much rather  
his graceless Son should ly  
In Hell with Devils, for all his evils  
burning eternally.

Luke 16.  
25.

[ 200 ]

Then God most high should injury,  
by sparing him sustain;  
And doth rejoyce to hear Christ's voice  
adjudging him to pain.  
Who having all, both great and small,  
convinc'd and silenced,  
Did then proceed their Doom to read,  
and thus it uttered,

Psal. 58.  
10.



# T H E D A T

[ 201 ]

The Judge  
pronounc-  
eth the  
Sentence  
of condem-  
nation.

Mat. 25.

41.

Luk. 13.

37.

*Ye sinfull wights, and cursed sprights;  
that work Iniquity,*

*Depart together from me for ever  
to endless Misery;*

*Your portion take in yonder Lake,  
where Fire and Brimstone flameth:*

*Suffer the smart, which your desere  
as it's due wages claimeth.*

[ 202 ]

The ter-  
rour of it.

*Oh piercing words more sharp than swords!  
what, to depart from Thee;*

*VVhose face before for evermore  
the best of Pleasures be !*

*VVhat? to depart (unto our smart)  
from thee Eternally :*

*To be for ay banish'd away,  
with Devils company !*

[ 203 ]

*VVhat? to be sent to Punishment,  
and flames of Burning Fire,*

*To be surrounded, & eke counfounded  
with Gods Revengful ire.*

*VVhat? to abide, not for a tide  
these Torments, but for Ever :*

*To be released, or to be eased,  
not after years, but Never.*

Oh

# DOOM

[ 204 ]

Oh, fearful Doom! now there's no room  
for hope, or help at all:  
Sentence is past which aye shall last,  
Christ will not it recall.  
There might you hear them rent and tear  
the Air with their out-cries:  
The hideous noise of their sad voice  
ascendeth to the Skies.

[ 205 ]

They wring their hands, their caitiff hands,  
and gnash their teeth for terrour:  
They cry, they roar for anguish sore,  
and gnaw their tongues for horror:  
But get a way without delay,  
Christ pitties not your cry:  
Depart to Hell, their may you yell,  
and roar Eternally.

( 206 )

That word, *Depart*, maugre their heart,  
drives every wicked one,  
With mighty pow'r, the self-same hour,  
far from the Judge's Throne.  
Away they're chaste by the strong blast  
of his Death-threatening mouth:  
They flee full fast, as if in haste,  
although they be full loath.

Isaiah 66:  
Execution.

Mat. 25:  
46.

# THE DAY

[ 207 ]

As chaff that's dry, and dust doth fly  
before the Northern wind :

Right so are they chased away,  
and cannot Refuge find.

They hasten to the Pit of Wo,

guarded by Angels Rout ;

Who to fulfill Christ's holy will,  
attend this wicked Rout.

Mat. 13.  
41, 42.

[ 208 ]

Whom having brought, as they are taught,  
onto the brink of Hell

(That dismal place far from Christ's face,  
where Death and Darkness dwell :

Where Gods fierce Ire kindleth the fire,  
and Vengeance feeds the flame

With piles of Wood, and Brimstone Flood,  
that none can quench the same )

Mat. 25.

30.

Mark 9.43

Isa. 30. 33

Rev. 21.

E.

[ 209 ]

*Wicked  
Men and  
Devils cast  
into it for  
ever.*

Mat. 22.

13, & 25.

46.

With Iron bands they bind their hands,  
and cursed feet together,

And cast them all, both great and small,  
into that Lake for ever.

Where day and night, without respite,  
they wail, and cry, and howl

For tort'ring pain, which they sustain  
in Body and in Soul.

F



[ 210 ]

For day and night, in their despite,  
 their torments smok ascendeth :  
 Their pain and grief have no relief,  
 their anguish never endeth.  
 There must they ly, and never dy,  
 though dying every day :  
 There must they dying ever ly,  
 and not consume away.

Rev. 14.  
 10, 11.

[ 211 ]

Dy saine they would, if dy they could,  
 but Death will not be had.  
 God's direful wrath their bodies hath  
 for ev'r Immortal made.  
 They live to ly in misery,  
 and bear eternal wo ;  
 And live they must whilst God is just,  
 that he may plague them so.

[ 212 ]

But w ho can tell the plagues of Hell,  
 and torments exquisite ?  
 Who can relate their dismal state,  
 and terrours infinite ?  
 Who fare the best, and feel the least,  
 yet feel that punishment  
 Whereby to nought they should be brought,  
 if God did not prevent.

The unsuf-  
 ferable tor-  
 ments of  
 the Dam-  
 ned.  
 Luke 16.  
 24.  
 Jude 7.

( 213 )

The least degree of miserie  
there felt's incomparable,

Isa. 33:  
34f

The lightest pain they there sustain,  
more then intolerable:

Mark 9:  
44f

But God's great pow'r from hour to hour  
upholds them in the fire,  
That they shall not consume a jot,  
nor by it's force expire.

[ 214 ]

Luk. 12:  
47.

But ah, the wo they undergo  
(they more then all beside)

Who had the light, and knew the right,  
yet would not it abide.

The sev'n-fold smart, which to their part,  
and portion doth fall,

VVho Chrifst his Grace would not imbrace,  
nor hearken to his call.

[ 215 ]

Mat. 11:  
24.

The *Amorites* and *Sodomites*,

although their plagues be sore,

Yet find some ease, compar'd to these,  
who feel a great deal more.

Almighty God, whose Iron Rod,  
to smite them never lins.

Doth most declare his Justice rare  
in plaguing these mens sins,

[ 216 ]

**The pain of loss their Souls doth toss,  
and wond'rously distress,**

**To think what they have cast away.**

**by wilfull wickedness:**

**VVe might have bin redeem'd from sin**

**think they, and liv'd above,**

**Being possesst of heav'nly rest,**

**and joying in God's love.**

Luk. 16.  
23, 25.  
Luke 13.  
28.

( 217 )

**But wo, wo, wo our Souls unto !**

**we would not happy be ;**

**And therefore bear Gods Vengeance here  
to all Eternitee.**

Luke 13.  
34.

**Experience and wofull Sense**

**must be our painfull teachers,**

**VWho n'ould believe, nor credit give,**

**unto our faithful Preachers.**

[ 218 ]

**Thus shall they ly, and wail, and cry,  
tormented, and tormenting**

**Their galled hearts with pois'ned darts  
but now too late repenting.**

Mark 9.  
44.  
Rom. 2.  
15.

**There let them dwell i'th Flames of Hell:**

**there leave we them to burn,**

**And back agen unto the men**

**whom Christ acquits, return:**

F 3

The

T



*The Saints  
rejoyce to  
see Judge-  
ment exe-  
cuted upon  
the wicked  
World.*

*Psa. 58. 10*

*Rev. 19.*

*1, 2, 3.*

**The Saints behold with courage bold,  
and thankful wonderment,  
To see all those that were their foes  
thus sent to punishment :  
Then do they sing unto their King  
a Song of endless Praise :  
They praise his Name, & do proclaim  
that just are all his ways.**

*They as-  
cend with  
Christ into  
Heaven*

*triumphing*

*Mat. 25.*

*46.*

*1 Joh. 3. 2*

*1 Cor. 13.*

*12.*

**Thus with great joy and melody  
to Heav'n they all ascend,  
Him there to praise with sweetest layes,  
and Hymns that never end.  
Where with long Rest they shall be blest,  
and nought shall them annoy :  
Where they shall see as seen they be,  
and whom they love enjoy.**

*Their E-  
ternal hap-  
piness and  
recompa-  
rable Glory  
there.*

**O glorious Place ! where face to face  
Jehovah may be seen,  
By such as were sinners whilere  
and no dark vail between.  
Where the Sun shineth, & light Divine,  
of Gods bright Countenance,  
Doth rest upon them every one,  
with sweetness influence.**

# OF DOOM,

[ 222 ]

● blessed state of the Renate !

O wondrous Happiness, (thought  
To which they're brought, beyond what  
can reach, or words express !

Griefs water-course, and sorrows course,  
are turn'd to joyful streams.

Rev. 21, 4

Their old distress and heaviness  
are vanished like dreams.

[ 223 ]

For God above in arms of love  
doth dearly them embrace,

And fills their sprights with such delights,  
and pleasures in his grace ;

Psal. 16.  
11.

As shall not faile, nor yet grow stale  
through frequency of use :

Nor do they fear Gods favour there,  
to forfeit by abuse.

[ 224 ]

For there the Saints are perfect Saints,  
and holy ones indeed,

Heb. 12.  
23.

From all the sin that dwelt within  
their mortal bodies, freed :

Made Kings & Princes to God through Christs  
dear loves transcendancy,

Rev. 1. 6  
& 22. 5

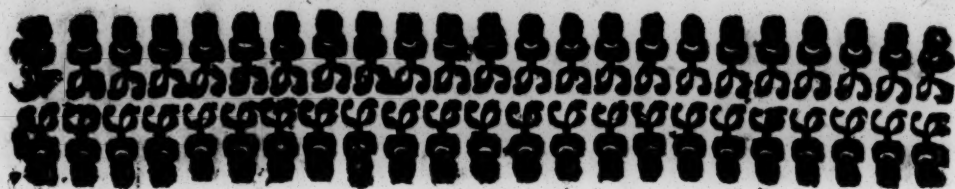
Their to remain, and there to raig  
with him Eternally.

F 4

ON







A Short DISCOURSE  
ON  
*ETERNITY.*

[ 1 ]

**W**Hat Mortal man can with his Span  
mete out Eternity?  
Or fathom it by depth of Wit,  
or strength of Memory?  
The lofty Sky is not so high,  
Hells depth to this is small:  
The World so wide is but a stride,  
compared herewithall.

Isa. 57.  
15.

Mark 3.  
29.  
Mat. 25.  
46.

[ 2 ]

It is a main great Ocean,  
withouten bank or bound:  
A deep Abyss, wherein there is  
no bottom to be found.  
This World hath stood now since the Flood,  
four thousand years well near,  
And had before endured more  
than sixteen hundred year:

But

# ON ETERNITY

[ 3 ]

But what's the time from the Worlds prime,  
unto this present day,  
If we thereby Eternity  
to measure should assay?  
The whole duration since the Creation,  
though long, yet is more little,  
If placed by Eternity,  
then is the smallest tittle.

[ 4 ]

Tell every Star both near and far,  
in Heav'n's bright Canopee,  
That doth appear throughout the year,  
of high or low degree :  
Tell every Tree that thou canst see  
in this vast Wilderness,  
Up in the Woods, down by the Floods  
in thousand miles progress :

[ 5 ]

The sum is vast, yet not so vast,  
but that thou may'st go on  
To multiply the Leaves thereby.  
that hang those Trees upon :  
Add thereunto the Drops, that thou  
imaginest to be  
In April Show'rs, that bring forth Flow'rs,  
and blossoms plenteouslie :

Number

# ON ETERNITY.

[ 6 ]

Number the Fowls and living Souls  
that through the Air do Fly,  
The winged Hosts in all their Coasts  
beneath the Starry Sky :  
Count all the Grass as thou dost pass  
through many a Pasture land,  
And dewy Drops that on the tops  
of Herbs and Plants do stand.

[ 7 ]

Number the Sand upon the Strand,  
and Atomes of the Air ;  
And do thy best on Man and Beast,  
to reckon every Hair :  
Take all the Dust, if so thou lust,  
and add to thine Account :  
Yet shall the Years of sinners tears,  
the Number far surmount.

2 Thess. 1.  
Jude 7.  
13.  
Rev. 14.  
11.

[ 8 ]

Nought joyn'd to nought can ne're make  
nor Cyphers make a Sum:  
Nor things Finite, to infinite  
by multiplying come :  
A Cockle-shell may serve as well  
to lade the Ocean dry,  
As finite things and Reckonings  
to bound Eternity.

O happy



Thyff.  
4. 17.  
Rom. 8.  
28, 29.

**O** happy they that live for ay,  
with **Christ** in Heav'n above !  
Who know withall, that nothing shall  
deprive them of his love.

**Eternity, Eternity !**

Oh, were it not for thee,  
**The Saints** in blifs and happineſe  
could never happy be.

John 4.  
18.  
John 6.  
35, 40, 51.  
Rev. 2, 5.

**For** if they were in any fear,  
that this their joy might ceaſe,  
**It would annoy** [if not deſtroy]  
and interrupt their peace :  
And being ſure it ſhall endure  
ſo long as **God** ſhall live ;  
**The thoughts** of this unto their blifs,  
do full perfection give.

Job. 12.  
12.

**Cheer up, ye Saints,** amidſt your want,  
and ſorrows many a one.  
**Liſt up the head,** ſhake off all dread.  
and moderate your mone.

Cor. 4.  
17.  
ſal. 16.  
11.

**Your ſufferings** and evil things  
will ſuddenly be paſt.  
**Your ſweet Fruitions,** and bleſſed Viſions,  
for evermore ſhall laſt.

# ON ETERNITY:

[ 12 ]

Lament and mourn you that must burn  
amidst those flaming Seas:

If once you come to such a doom,  
for ever farewell ease.

O sad estate and desperate,  
that never can be mended.

Untill Gods Will shall change, or till  
Eternity be ended;

Luk. 13  
28.  
Mat. 23  
41, 46  
Rev. 14  
11.

[ 13 ]

If any one this Question

shall unto me propound;

What, have the years of sinners tears  
no limits, or no bound?

It kills our heart to think of smart,  
and pains that last for ever;

And hear of fire that shall expire,  
or be extinguish'd never.

Mark  
43, 44.

[ 14 ]

I'll Answer make (and let them take  
my words as I intend them:

For this is all the Cordial

that here I have to lend them )

When Heav'n shall cease to flow with peace  
and all felicity;

Then Hell may cease to be the place  
of VVo and Misery.

When

## ON ETERNITY.

[15]

VWhen Heav'n is Hell, when Ill is VVell,  
when Vertue turnes to Vice,  
VVhen wrong is Right, when Dark is Light,  
when Nought is of great price:  
Then may the years of sinners tears  
and sufferings expire,  
And all the hosts of damned ghosts  
escape out of Hell-fire.

[16]

VWhen Christ above shal cease to love  
when God shal cease to reign,  
And be no more, as heretofore,  
the VVorlds great Sovereign,  
Or not be just, or favour lust,  
or in mens sins delight:  
Then wicked men [and not till then]  
to Heav'n may take their flight,

[17]

VWhen Gods great Power shal be brought  
by forreign Puissance ;  
Or be decay'd, and weaker made  
through Times continuance :  
VVhen drownsiness shal him oppress,  
and lay him fast asleep :  
Then sinful men may break their pen,  
and out of Prison creep.

VWhen



# ON ETERNITY

[ 18 ]

VWhen those in Glory shall be right sorry  
they may not change their place,  
And wish to dwell with them in Hell,  
never to see Christs face:  
Then those in pain may freedom gain,  
and be with Glory dight:  
Then Hellish Fiends may be Christs Friends,  
and Heirs of Heaven bight.

[ 19 ]

Then, Ah poor men! what, not till then?  
No, not an hour before:  
For God is just, and therefore must  
torment them evermore.  
*Eternity? Eternity?*  
thou mak'st hard hearts to bleed:  
The thoughts of thee in misery,  
do make men wail indeed.

[ 20 ]

VWhen they reminde what's still behind,  
and ponder this word NEVER,  
That they must here be made to bear  
Gods Vengeance for EVER:  
The thought of this more bitter is,  
then all they feel beside:  
Yet what they feel, nor heart of steel,  
nor Flesh of Brass can bide.

Mark 9.  
43, 44, 45.  
46, &c.

To

# ON ETERNITY.

[ 21 ]

2 Theff. 1.  
8, 9.

To lye in wo, and undergo  
the direful pains of Hell,  
And know withall, that there they shall  
for ay, and ever dwell;

Mat. 25.  
46.

Rev. 14.  
10, 11.

And that they are from rest as far  
when fifty thousand year,  
Twice told, are spent in punishment,  
as when they first came there.

[ 22 ]

This, Oh! this makes Hells fiery flakes  
much more intolerable;  
This makes frail wights and damned sprights,  
to bear their plagues unable.  
This makes men bite, for fell despite,  
their very tongues in twain :  
This makes them rore for great horror,  
and trebleth all their pain.

---

*A Postscript*

---



# *A Postscript unto the*

## R E A D E R,

**A**ND now, good Reader, I return again  
 To talk with thee, who hast been at the pain  
 To read throughout, and heed what went before;  
 And unto thee I'll speak a little more,  
 Give ear, I pray thee, unto what I say,  
 That God may hear thy voice another day.  
 Thou hast a Soul, my friend, and so have I,  
 To save or lose,; a Soul that cannot die,  
 A Soul of greater price than Gold and Gems;  
 A Soul more worth than Crowns and Diadems;  
 A Soul at first created like its Maker,  
 And of Gods Image made to be partaker;  
 Upon the wings of Noblest Faculties,  
 Taught for to soar above the Starry Skies,  
 And not to rest, untill it understood  
 It self possessed of the chiefest good,  
 And since the Fall, thy Soul retaineth still  
 Those Faculties of Reason and of Will.  
 But Oh, how much deprav'd, and out of frame,  
 As if they were some others, not the same.  
 Thine Understanding dismally benighted,  
 And Reason's eye in Sp'ritual things dim-lighted,  
 Or else stark blind: Thy Will inclin'd to evil,  
 And nothing else, a Salve unto the Devil;  
 That loves to live, and liveth to transgress,  
 But shuns the way of God and Holiness.  
 All thine Affections are disordered;  
 And thou by headstrong Passions art misled.  
 What need I tell thee of thy crooked way,  
 And many wicked wand'rings every day?  
 Or that thine own transgressions are more  
 In number, than the sands upon the Shore:  
 Thou art a lump of wickedness become,  
 And may'st with horreur think upon thy Doom:



Until thy Soul be washed in the flood  
 Of Christ's most dear, soul-cleansing, precious blood  
 That, that alone, can do away thy sin  
 Which thou wert born, and hast long lived in.  
 That, only that, can pacifie Gods wrath,  
 If apprehended by a lively Faith.  
 Now whilst the day of means of grace do last,  
 Before the opportunity be past.  
 But if, O man, thou liv'st a Christless creature,  
 And Death surprize thee in a state of nature,  
 (As who can tell but that may be thy case)  
 How wilt thou stand before the Judge's face?  
 When he shall be reveal'd in flaming fire,  
 And come to pay ungodly men their hire:  
 To execute due Vengeance upon those  
 That knew him not, or that hath been his foes:  
 What wilt thou answer unto his demands,  
 When he requires a reason at thine hands  
 Of all the things that thou hast said, or done,  
 Or left undone, or set thine heart upon?  
 When he shall thus with thee expostulate,  
 What cause hadst thou thy Maker for to hate,  
 To take up Arms against thy Sovereign,  
 And Enmity against him to maintain?  
 What injury hath God Almighty done thee?  
 What good hath he withheld that might have won  
 What evil, or injustice, hast thou found (thee  
 In him, that might unto thine hurt redound?  
 If neither felt, nor feared injury  
 Hath moved thee to such hostility;  
 What made thee then the Fountain to forsake,  
 And unto broken Pits thy self betake?  
 What reason hadst thou to dishonour God,  
 Who thee with Mercies never ceas'd to load?  
 Because the Lord was good, hast thou been evil,  
 And taken part against him with the Devil?  
 For all his cost to pay him with despite,  
 And all his love with hatred to requite!  
 Is this the fruit of Gods great patience,  
 To wax more bold in disobedience?  
 To kick against the bowels of his Love,  
 Is this aright his Bounty to improve?  
 Stand still, ye Heav'ns and be astonished,  
 That God by man should thus be injured:  
 Give ear, O Earth, and tremble at the sin  
 Of those that thine Inhabitants have bin,

# POSTSCRIPT.

87

But thou, vile wretch, hast added unto all  
Thine other faults, and facts so criminal,  
The damning sin of wilful unbelief.  
Of all Transgressors hadst thou been the chief;  
Yet when time was, thou might'st have been set free  
From Sin, and Wrath, and punishment by mee.  
But thou wouldst not accept of Gospel grace,  
Nor on my terms Eternal Life embrace.  
As if that all thy breaches of Gods Law  
Were not enough upon thy head to draw  
Eternal Wrath: Thou hast despis'd a Saviour,  
Rejected me, and trampled on my favour.  
How oft have I stood knocking at thy door,  
And been denied entrance evermore?  
How often hath my Spirit been withstood,  
When as I sent him to have done thee good?  
Thou hast no need of any one to plead  
Thy Cause, or for thy Soul to intercede:  
Plead for thy self, if thou hast ought to say,  
And pay thy forfeiture without delay.  
Behold thou dost owe thousand Talents ow,  
Or pay thy Debt, or else to Prison go.  
Think, think, O Man, when Christ shall thus unfold  
Thy secret guilt, and make thee to behold  
The ugly face of all thy sinful errors,  
And fill thy Soul with his amazing terrors,  
And let thee see the flaming Pit of Hell  
(Where all that have no part in him shall dwell)  
When he shall thus expostulate the case.  
How canst thou bear to look him in the face?  
What wilt thou do without an Advocate,  
Or plead, when as thy state is desperate?  
Dost think to put him off with fair pretences?  
Or wilt thou hide and cover thine offences?  
Can any thing from him concealed be,  
Who doth the hidden things of darkness see?  
Art thou of force his Power to withstand?  
Canst thou by might escape out of his hand?  
Dost thou intend to run out of his sight.  
And save thy self from punishment by flight?  
Or wilt thou be eternally accurs'd,  
And bide his Vengeance. let him do his worst?  
Oh, who can bear his indignations heat?  
Or bide the pains of Hell, which are so great?  
If then thou neither canst his Wrath endure,  
Nor any Ransom after death procure:



If neither Cries nor Tears can move his heart  
 To pardon thee, or mitigate thy smart,  
 But unto Hell thou must perforce be sent  
 With dismal horror and astonishment :  
 Consider, O my Friend, what cause thou hast  
 With fear and trembling (while as yet thou may'st)  
 To lay to heart thy sin and misery,  
 And to make out after the Remedy.  
 Consider well the greatness of thy danger,  
 O Child of wrath, and object of Gods anger.  
 Thou hangest over the Infernal Pit  
 By one small thread, and can'st thou not a whit?  
 There's but a step between thy Soul and Death,  
 Nothing remains but stopping of thy breath,  
 (Which may be done to morrow, or before)  
 And then thou art undone for evermore.  
 Let this awaken thy Security,  
 And make thee look about thee Speedily,  
 How canst thou rest an hour or sleep a night,  
 Or in thy Creature-comforts take delight ;  
 Or with vain Toyes thy self forgetfull make  
 How near thou art unto the burning Lake?  
 How canst thou live without tormenting fears?  
 How canst thou hold from weeping floods of tears,  
 Yea, tears of blood, I might almost have sed,  
 If such like tears could from thine eyes be shed?  
 To gain the world what will it profit thee,  
 And loose thy Soul and self eternallie?  
 Eternity on one small point dependeth :  
 The man is lost that this short life mis-spends.  
 For as the Tree doth fall, right so it lies ;  
 And man continues in what state he dies,  
 Who happy die, shall happy rise again ;  
 Who cursed die, shall cursed still remain.  
 If under Sin, and Wrath, Death leaves thee bound,  
 At Judgement under Wrath thou shalt be found :  
 And then wo, wo that ever thou wert born,  
 O wretched man, of Heav'n and Earth forlorn!  
 Consider this, all ye that God forget,  
 Who all his threatnings at nought do set,  
 Lest into pieces he begin to tear  
 Your Souls, and there be no deliverer,  
 O you that now sing care and fear away,  
 Think often of the formidable Day,  
 Wherein the Heavens with a mighty noise,  
 And with a hideous, heart-confounding voice,



Shall pass away together being roll'd,  
 As men are wont their garments for to fold.  
 When th' Elements with fervent heat shall melt,  
 And living Creatures in the same shall swelt,  
 And altogether in those Flames expire.  
 Which set the Earths Foundations on fire.  
 Oh, what amazement will your hearts be in,  
 And how will you to curse your selves begin  
 For all your damned sloth, and negligence,  
 And unbelief, and gross impotence,  
 When you shall hear that dreadful Sentence pass,  
 That all the wicked into Hell be cast,  
 What horror will your Consciences surprise,  
 When you shall hear the fruitless-doleful cries  
 Of such as are compelled to depart  
 Unto the place of everlasting smart?  
 What, when you see the sparks fly out of Hell,  
 And view the Dungeon where you are to dwell,  
 Wherein you must eternally remain  
 In anguish, and intolerable pain?  
 What, when your hands & feet are bound together,  
 And you are cast into that Lake for ever?  
 Then shall you feel the truth of what you hear,  
 That hellish pains are more than you can bear,  
 And that those Torments are an hundred fold  
 More terrible than ever you were told.  
 Nor speak I this, good Reader, to torment thee  
 Before the time, but rather to prevent thee  
 From running head-long to thine own decay,  
 In such a perillous and deadly way.  
 We, who have known and felt Jehovah's terrors,  
 Perswade men to repent them of their errors,  
 And turn to God in time, e're his Decree  
 Bring forth, and then their be no Remedee.  
 If in the night, when thou art fast asleep,  
 Some friend of thine, that better watch did keep,  
 Should see thy house all on a burning flame,  
 And thee almost inclosed with the same:  
 If such a friend should break thy door & wake thee,  
 Or else by force out of the peril take thee:  
 What? wouldst thou take his kindness in ill part?  
 Or frown upon him for his good desert?  
 Such, O my friend, such is thy present state,  
 And danger, being unregenerate.  
 Awake, awake, and then thou shalt perceive  
 Thy peril greater then thou wilt believe,

# POSTSCRIPT.

Lift up thine eyes, and see Gods wrathful ire,  
 Preparing unextinguishable fire  
 For all that live and die impenitent.  
 Awake, awake, O sinner, and repent,  
 And quarel not, because I thus alarm  
 Thy Soul, to save it from eternal harm.  
 Perhaps thou harbourest such thoughts as these,  
 I hope I may enjoy my carnal ease  
 A little longer, and my self refresh  
 With those delights that gratifie the flesh;  
 And yet repent before it be too late.  
 And get into a comfortable state.  
 I hope I have yet many years to spend,  
 And time enough those matters to attend.  
 Presumptuous heart! Is God engag'd to give  
 A longer time to such as love to live  
 Like Rebels still, who think to stain his Glory  
 By wickedness, and after to be sorry?  
 Unto thy lust shall he be made a drudge,  
 Who thee, and all ungodly men, shall judge?  
 Canst thou account sin sweet, and yet confess,  
 That first, or last, it ends in bitterness?  
 Is sin a thing that must procure thee sorrow?  
 And wouldst thou dally with't another morrow?  
 O foolish man, who lovest to enjoy  
 That which will thee distress, or else destroy!  
 What gained *Sampson* by his *Delilah*?  
 What gained *David* by his *Bathsheba*?  
 The one became a Slave, lost both his eyes,  
 And made them sport that were his Enemies:  
 The other penneth, as a certain token  
 Of Gods displeasure, that his bones were broken.  
 Besides the woes he after met with all,  
 To chastea him for that his grievous Fall:  
 His own Son *Ammon* using crafty wiles,  
 His Daughter *Thamar* wickedly defiles;  
 His second Son more beautiful than good,  
 His hands embreweth in his Brothers Blood:  
 And by and by aspiring to the Crown,  
 He strives to pull his gentle Father down:  
 With hellish rage, him fiercely persecuting,  
 And brutishly his Concubines polluting.  
 Read whoso list, and ponder what he reads,  
 And he shall find small joy in evil deeds.  
 Moreover this consider, that the longer  
 Thou liv'st in sin, thy sin will grow the stronger  
 And

And then it will an harder matter prove,  
 To leave those wicked haunts that thou dost love.  
 The Black-moor may as eas'ly change his skin,  
 As old transgressors leave their wonted sin.  
 And who can tell what may become of thee,  
 Or where thy Soul in one dayes time may be?  
 We see that Death ner old nor young men spares,  
 But one or other takes at unawares.  
 For in a moment, whil'st men Peace do cry,  
 Destruction seizeth on them suddenly.  
 Thou who this morning art a living wight,  
 May'st be a Corps, and damned ghost ere night.  
 Oh, dream not then, that it will serve the turn,  
 Upon thy death-bed for thy sins to mourn.  
 But think how many have been snatch't away,  
 And had no time for mercy once to pray.  
 It's just with God Repentance to deny  
 To such, as put it off untill they dy.  
 And late Repentance seldom proveth true,  
 Which if it fail, thou know'st what must ensue.  
 For after this short life is at an end.  
 What is amiss thou never canst amend  
 Believe, O man, that to procrastinate,  
 And to put off untill it be too late,  
 As 'tis thy sin, so is it Satans wile,  
 Whereby he darh great multitudes beguile.  
 How many thousands hath this strong delusion  
 Already brought to ruine and confusion,  
 Whose Souls are now reserv'd in Iron Chains,  
 Under thick darkness to eternal pains?  
 They thought of many years, as thou dost now,  
 But were deceived quite, and so may'st thou.  
 Oh then, my friend, while not away thy time,  
 Nor by rebellion aggravate thy Crime.  
 Oh put not off Repentance till to morrow,  
 Adventure not without Gods leave to borrow  
 Another day to spend upon thy lust,  
 Lest God (that is most holy, wise, and just)  
 Denounce in wrath, and to thy terrour say,  
 This night shall Devils fetch thy Soul away.  
 Now seek the face of God with all thy heart;  
 Acknowledge unto him how vile thou art.  
 Tell him thy sins deserve eternal wrath,  
 And that it is a wonder that he hath  
 Permitted thee so long to draw thy breath,  
 Who might have cut thee off by sudden death,



And sent thy Soul into the lowest Pit,  
 From whence no price should ever ransom it,  
 And that he may most justly do it still  
 (Because thou hast deserv'd it) if he will.  
 Yet also tell him that, if he shall please,  
 He can forgive thy sins, and thee release.  
 And that in Christ his Son he may be just,  
 And justify all those that on him trust:  
 That though thy sins are of a Criminal dy,  
 Yet Christ his Blood can cleanse thee thorowly.  
 Tell him, that he may make his glorious Name  
 More wonderful by covering thy shame.  
 That Mercy may be greatly magnify'd,  
 And Justice also fully satisfy'd,  
 If he shall please to own thee in his Son;  
 Who hath paid dear for Men's Redemption.  
 Tell him, thou hast an unbelieving heart,  
 Which hindreth thee from coming for a part  
 In Christ: and that although his terrours awe thee,  
 Thou canst not come till he be pleas'd to draw thee  
 Tell him, thou know'st thine heart to be so bad,  
 And thy condition so exceeding sad,  
 That though Salvation may be had for noughr,  
 Thou canst not come and take, till thou be brought  
 Oh beg of him to bow thy stubborn Will  
 To come to Christ, that he thy lusts may kill.  
 Look up to Christ for his attractive pow'r,  
 Which he exerciteth in a needful hour;  
 Who saith, whenas I lifted up shall be,  
 Then will I draw all sorts of men to me.  
 Oh, wait upon him with due diligence,  
 And trembling fear in every Ordinance.  
 Unto his call earnest attention give, (live.  
 Whose voice makes deaf men hear, and dead men  
 Thus weep, and mourn, thus hearken, pray & wait,  
 Till he behold, and pittie thine estate,  
 Who is more ready to bestow his Grace,  
 Than thou the same art willing to imbrace;  
 Yea, he hath Might enough to bring thee home,  
 Though thou hast neither strength nor will to  
 If he delay to answer thy request, (come.  
 Know that of-times he doth it for the best:  
 Not with intent to drive us from his door,  
 But for to make us importune him more;  
 Or else to bring us duely to confess,  
 And be convinc'd of our unworthiness.

# POSTSCRIPT.

23

Oh, be not weary then, but persevere  
 To beg his Grace till he thy suit shall hear;  
 And leave him not, nor from his foot stool go,  
 Till over thee Compassions skirt he throw.  
 Eternal Life will recompence thy pains,  
 It found at last, with everlasting gains.  
 For if the Lord be pleas'd to hear thy cries,  
 And to forgive thy great iniquities;  
 Thou wilt have cause for ever to admire,  
 And laud his Grace, that granted thy desire.  
 Then shalt thou find thy labour is not lost:  
 But that the good obtain'd surmounts the cost.  
 Nor shalt thou grieve for loss of sinful pleasures,  
 Exchang'd for heavenly joyes and lasting treasures.  
 The yoke of Christ, which once thou didst esteem  
 A tedious yoke, shall then most easie seem.  
 For why? The love of Christ shall thee constrain  
 To take delight in that which was thy pain.  
 The wayes of wisdom shall be pleasant wayes,  
 And thou shalt chuse therein to spend thy dayes,  
 If once thy Soul be brought to such a pass:  
 Obless the Lord, and magnific his Grace.  
 Thou, that of late had reason to be sad,  
 May'st now rejoyce, and be exceeding glad,  
 For thy condition is as happy now,  
 As erst it was disconsolate and low.  
 Thou art become as rich, as whilome poor,  
 As blessed now, as cursed heretofore.  
 For being cleansed with Christs precious Blood,  
 Thou hast an int'rest in the chiefest good;  
 Gods anger is towards thy Soul appeased,  
 And in his Christ he is with thee well pleased.  
 Yet, he doth look upon thee with a milde  
 And gracious aspect as upon his Childe.  
 He is become thy Father and thy Friend,  
 And will defend thee from the cursed Fiend.  
 Thou need'st not fear the roaring Lions rage,  
 Since God Almighty doth himself engage  
 To bear thy Soul in Everlasting Armes,  
 Above the reach of all destructive harms.  
 What ever here thy sufferings may be,  
 Yet from them all the Lord shall rescue thee:  
 He will preserve thee by his wondrous might  
 Unto that rich Inheritance in light.  
 Oh, sing for joy, all ye regenerate,  
 Whom Christ hath brought into this blessed state!

O love

## POSTSCRIPT.

O love the Lord, all ye his Saints, who hath  
 Redeemed you from everlasting wrath :  
 Who hath by dying made your Souls to live,  
 And what he dearly bought doth freely give.  
 Give up your selves to walk in all his wayes,  
 And study how to live unto his praise.  
 The time is short you have to serve him here :  
 The day of your deliv'rance draweth near.  
 Lift up your heads, ye upright ones in heart,  
 Who in Christ's purchase have obtain'd a part.  
 Behold, he rides upon a shining Cloud,  
 With Angels voice, and Trumpets sounding loud ;  
 He comes to save his folk from all their foes,  
 And plague the men that Holiness oppose.  
 So come, Lord Jesus, quickly come we pray ;  
 Yea come, and hasten our Redemption-day.

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 A SONG
 

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Moreover they, of all  
that Rule, and  
most inclin  
to himself

# A SONG OF EMPTYNESS.

To fill up the *Empty Pages* following.

## *Vanity of Vanities.*

**V**ain, frail, short-liv'd, and miserable Man,  
Learn what thou art when thine estate is best :  
A restless Wave o'th'troubled Ocean,  
A Dream, a lifeless Picture finely drest :

**N**G A Wind, a Flower, a Vapour, and a Bubble,  
A Wheel that stands not still, a trembling Reed,  
A rolling Stone, dry Dust, light Chaff, and Stubble,  
A Shadow of Something, but nought indeed.

Learn what deceitful Toyes, and empty things,  
This World, and all its best Enjoyments bee :  
Out of the Earth no true Contentment springs,  
But all things here are vexing Vanitee.

For what is *Beauty*, but a fading Flower ?  
Or what is *Pleasure*, but the Devils bait,  
Whereby he catcheth whom he would devour,  
And multitude of Souls doth ruinate ?

And what are *Friends*, but mortal men, as we  
Whom Death from us may quickly separate ;  
Or else their hearts may quickly changed be,  
And all their love be turned into hate.

And what are *Riches* to be doted on ?  
Uncertain, fickle, and ensnaring things

They draw Mens Souls into Perdition,  
And when most needed, take them to their

Ah foolish Man, that sets his heart upon  
Such empty shadows, such wild Fowl as these,  
That being gotten will be quickly gone.  
And whilst they stay increase but his decease.

As in a Droppe, drinking draught begets,  
The more he drinks, the more he still requires:  
So on this World who so affection sets,  
His Wealths encrease encrease his desires.

O happy Man, whose portion is above,  
Where Floods, where Flames, where Foes cannot bereave him  
Most wretched man, that fixed hath his love  
Upon this World, that surely will deceive him!

For, what is *Honour*? What is *Sov'raignty*,  
Whereto mens hearts so restlessly aspire?  
Whom have they Crowned with Felicity?  
When did they ever satisfie desire?

The Ear of Man with hearing is not fill'd:  
To see new sights still covereth the Eye:  
The Croking Stomack though it may be fill'd,  
Yet crokes again without a new supply.

All Earthly things, man's Cravings answer not,  
Whose little heart would all the World contain,  
(If all the World should fall to one man's Lot)  
And notwithstanding empty still remain.

The *Eastren Conquerour* was said to weep,  
When he the *Indian Ocean* did view,  
To see his Conquest bounded by the Deep,  
And no more Worlds remaining to subdue.

Who would that man in his Enjoyments bless,  
Or envy him, or covet his estate,  
Whose gettings do augment his greediness,  
And make his wishes more intemperate?

Such is the wonted and the common guise  
Of those on Earth that bear the greatest Sway:  
If with a few the case be otherwise,  
They seek a Kingdom that abides for ay.

Moreover they, of all the Sons of men,  
That Rule, and are in highest places set,  
Are not inclin'd to scorn their Bretheren;  
And God himself (without great grace) forget.

For as the Sun doth blind the gazer's eyes,  
That for a time they nought discern aright :  
So Honour doth besot and blind the Wise,  
And their own Lustre 'reaves them of their sight.

Great are their Dangers, manyfold their Cares ;  
Through which, while others Sleep, they scarcely Nap :  
And yet are oft surprized unawares,  
And fall unweeting into Envy's Trap -

The mean Mechanick findes his kindly rest ;  
All void of fear Sleepeth the Country-Clown :  
When greatest Princes often are distrest,  
And cannot Sleep upon their Beds of Down.

Could Strength or Valour men Immortalize,  
Could Wealth or Honour keep them from decay;  
There were some cause the same to Idolize,  
And give the lye to that which I do say.

But neither can such things themselves endure  
Without the hazard of a Change one hour,  
Nor such as trust in them can they secure  
From dismal dayes, or Deaths prevailing pow'r :

If Beauty could the beautiful defend  
From Death's dominion, then fair Absalom  
Had not been brought to such a shameful end :  
But fair and foul unto the Grave must come.

Wealth or Scepters could Immortal make,  
Behold, wealthy Cræsus, wherefore art thou dead ?  
Earthlike force, which makes the World to quake,  
Then why is Julius Caesar perished ?

Where are the Scipio's Thunderbolts of War ?  
Victorious Pompey, Caesar's Enemy :  
Stout Hannibal, Rome's Terror known so far ;  
Great Alexander, what's become of thee ?

And Bribes Death's favour might but win,  
Or force, or Threatnings might it fray



All these, and more, had still surviving been:  
But all are gone, for Death will have no Nay:

Such is this World with all their Pomp and Glory;  
Such are the men whom worldly eyes admire:  
Cut down by Time, and now become a Story,  
That we might after better things aspire.

Go boast thy self of what thine heart enjoys:  
Vain Man! triumph in all thy worldly Bliss:  
Thy best enjoyments are but Trash and Toyes:  
Delight thy self in that which worthless is.

*Omnia prætereunt præter Amorem Deum.*

**E N D**

Have publish'd for things else

Although the thing be small,  
Yet my good-will therein,  
Is nothing less, than if it had